LECTURES ON EDUCATION.

VOL. I.

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LECTURES

ON

EDUCATION.

READ TO A SOCIETY

FOR PROMOTING

REASONABLE AND HUMANE IMPROVEMENTS

IN THE

DISCIPLINE AND INSTRUCTION

OF

YOUTH.

BY THE REV. DAVID WILLIAMS.

A

VOL. I.

LONDON:

PRINTED BY

JOHN BELL, BRITISH LIBRARY, STRAND,

Bookseller to His Royal Highness the Prince of Wales.

M DCC LXXXIX.

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TO HER GRACE THE

DUCHESS OF DEVONSHIRE.

MADAM,

IF I had any thing to hope from the power or fortune of your Grace; the difficulty of writing a Dedication, might be insuperable.

I observe with pleasure, you foster talents in eloquence, literature, and the arts; and, in the actual condition of the English government, I applaud the generous motives of your political attachments.

When a celebrated artist interrogated his imagination, to gratify your Grace's friends—you took your child to your bosom. 'This is my 'dearest employment,'—and genius has diffused through the world, that the Duchess of Devonshire, in the vortex of pleasure, preserves the affectionate heart, and performs the tender duties of a mother.

This,

This, Madam, is no common privilege; to me, it is the first among your accomplishments and virtues.

If any thing, in these Lectures, should influence the disposition of your Grace to cherish it; my ambition will be gratified.

I have the Honor to be,

Madam,

Your Grace's

Most obedient

and

Most humble Servant,

DAVID WILLIAMS.

GREAT RUSSEL STREET, BLOOMSBURY,
May 30, 1789.

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LECTURES, &c.

LECTURE I.

PARENTAL LOVE.

Spem parentis; memoriam nominis; ſubſidium generis, hæredem familiæ, deſignatum reipublicæ civem.

CIC. PRO CLUENT.

IT is of importance, the affections, we are not only to indulge, but to cheriſh refine and perfect, ſhould have their nature explained; be diſtinguiſhed from thoſe which aſſume their appearance; have their exceſſes accounted for, or guarded; and every plauſible objection to them ſtated and conſidered.

The affection, with which parents are attached to their children, is the effect of numerous cauſes; and ſo complicated, as to

elude the ſearch and contemplation of common obſervers.

It is generally underſtood, that it gradually improves in ſtrength, and affords greater pleaſure, as the being who poſſeſſes it is advanced in the order of exiſtence.

Beings juſt above inanimated matter, and barely organized, are re-produced with little pleaſure; and attachments to their offſpring are ſentiments hardly perceptible. They riſe as the organization is improved; until they become, in the human race, noble and uſeful affections.

In all beings their ſtrength and power are in proportion to their uſe. Every animal has the degree neceſſary to bring up its young, and to teach them the duties of life. As brutes approach humanity in the order of beings, they become ſuſceptible of attention, conſideration, and thought. The organization of their young being more complicated and exquiſite, they require more time and care; and they would be neglected or deſtroyed, if the paſſion of the parents did not render the care a pleaſure. This paſ-

ſion

ſion is more permanent and lively in men than in brutes; becauſe they are more exquiſitely formed, and their attentions and cares are more numerous and intereſting.

But it deſerves particular attention, that the ſtrength, permanence, and uſe of this affection depend on the nature of the paſſion by which the ſexes are united. The bare idea of giving life to ſo excellent a being as man, is on many accounts flattering and pleaſing. The circumſtances, particularly in the mother, of having nouriſhed it with her ſubſtance, and borne it for a time; the irreſiſtible charms of innocence, and the powerful claims of helpleſſneſs; operate on the moſt torpid ſenſibility, aud produce attention, care, and love.

In minds delicately formed, the general ſentiment ariſing from the ſituation, becomes a ſtrong and violent paſſion; independent, and even in ſpite of all conſiderations on the nature of the attachment between the father and mother: nay, it ſeems to reflect merit and conſequence on

temporary irregularities; and to palliate inexcuſable or deteſtable degradations. We ſee men and women, not only loving with ardor, the offspring of connections they do not approve, or cannot reflect on without ſhame, humiliation, and regret; but having a kind of reſpect and grateful affection, to thoſe who have been the means of ſuch bleſſings; whatever their motives, and however contemptible or vicious their characters.

The circumſtance of being made a parent, forms a ſpecies of attachment, where every thing is againſt it; where the bleſſing itſelf, if it may be ſo called, has been owing to artful and perfidious deſign; to accident concurring with temporary indiſcretion: where every amiable virtue and every pleaſing accompliſhment are wanting; and the diſguſt of a depraved mind is multiplied by neglect, ill uſage, and perſonal injuries:—the ſingle tie of a parent has borne the counteraction of all theſe mean and deteſtable qualities; and continued a commerce to the end of life, between miſer-

able

able beings, who have heartily deſpiſed or hated each other. If this circumſtance gives riſe to ſtrong paſſion, when occaſioned by connections merely brutal; by the intrigues of deſign; by illegal or legal proſtitutions, without choice, without attachment, without affection: what muſt be the effect on minds and hearts blended by tender and pure inclinations; whoſe emotions are not checked by conſiderations of folly or guilt; and who have every reaſon to wiſh themſelves re-animated and re-produced in an amiable and excellent offspring?

Here; and here alone:—on virtue; on a connection made by the heart, with ſincerity and honor—this affection can reſt; or have real and permanent exiſtence. The paſſions of thoſe who may be differently united, are, it is true, owing to the principles of nature; but miſdirected or violently forced into unfortunate circumſtances. They are, like ſparks of heavenly fire, deſigned to animate and bleſs; but falling on improper materials, they waſte or injure the property of mankind. Parental affection

in minds ill-ſuited, united by low intereſts, by ambition, by intrigue, or by mere deſire, may be ſtrong, or may be tender; but it will be fluctuating; its ſtrength will be of the convulſive kind, painful and turbulent; and its tenderneſs, temporary anxiety: —it will admit of long intervals of neglect and indifference; and can never be attended with conſcious ſatisfaction and real pleaſure. Nothing is more common than parental love, conſiſting of the ſudden ebullitions of a heart naturally well formed, but ill-educated, improperly connected, vitiated, or debauched. It breaks out ſometimes into frenzies of anxiety and paſſion, and then ſubſides; the parent purſues his buſineſs or his pleaſure, and the child may do as it can, until the fit return, and the ſame injudicious and injurious extravagancies take place. Theſe operations of nature, againſt habit, againſt intereſt, againſt what is called pleaſure, againſt every ſpecies of vice and folly, nay, againſt reaſon, virtue, judgment, and taſte; are different from the genuine, permanent, uniform, and pleaſing affection

of parental love, as the occaſional, tormenting, but wonderful effuſions of diſordered imaginations, from the uniform, vigorous, and delightful exertions of a mind in poſſeſſion of itſelf.

This paſſion therefore, has its origin in another; in that which has united the parents. Though ſelf-love may produce affection for our offspring, merely as our own; and may reflect ſome regard even on thoſe whom we ſhould have deſpiſed or deteſted, if they had not been inſtrumental to our happineſs: though attention and care, in exquiſite and delicate conſtitutions will produce tenderneſs to infants; theſe circumſtances will not form the affection of parental love; which muſt have its origin in mutual paſſion, and mutual eſteem.

Inſtances of ſtrong and laſting attachments to the offspring of accidental or intriguing connections, may appear to militate againſt this opinion. But they have ariſen from peculiar cauſes. A mother contemplating her infant in infamy and

diſtreſs, for no fault of its own; or apprehending it to be in any ſuch danger;—is ſtrongly engaged by generoſity and compaſſion.

Repeated injuries from public contempt and public opinion, draw the bonds that unite them with increaſing force; and every thing in life, even life itſelf has been ſacrificed to ſuch attachments. Diſhonor and misfortune, or the apprehenſion of them, have in ſome degree the effect of conjugal virtue; and produce paſſions which anſwer many of the purpoſes of parental love.

But we muſt ſee, that a principle originating in ſuch circumſtances, is not the genuine virtue we are in ſearch of: but an incompetent ſubſtitute; produced and foſtered by the harſh ſuggeſtions of neceſſity. Parental affection, to be genuine; to be uniformly and extenſively uſeful; and to give real and laſting pleaſure: muſt be founded on the ſincere, and mutual attachment of the parents.

In this caſe, every effect of that ſenſibility which is poſſeſſed by a virtuous and excellent

excellent mind; every wiſh ſuggeſted by the deſire of continuing our exiſtence by repreſentatives, and of employing our affections on the moſt intereſting objects; every delight of an enamoured imagination in tracing the lines and features of thoſe we love, and in forming ſentiments, hearts, and minds, on models truly and deſervedly eſteemed: theſe, and other important circumſtances combine to form the genuine and pleaſing affection of parental love.

We are not to wonder this affection ſhould be capable of exertions; and of ſubmitting to attentions and cares, without wearineſs or diſſatisfaction. The hearts of the parents being blended, and having a common exiſtence; their children are that exiſtence expanded; and all trouble reſpecting them, is immediate gratification. As it is the nature of real friendſhip, or of real love, to prefer the intereſt or happineſs of the friend or of the object beloved; it is remarkably the nature of parental affection, to regard a child with decided preference; to live principally, ſometimes wholly

for

for its ſake; and cheerfully to undergo hardſhip, ſuffering, and death, to protect it from injury, and to ſecure it's happineſs.

This principle, virtuouſly and affectionately founded; having the complicated charm and enchantment of that nameleſs and undefinable union which blends excellent minds; and from that union produces new beings,—generates paſſions, attentions, and pleaſures the moſt intereſting, and the moſt intenſe:—this principle is among the moſt glowing in all nature; and leads to the greateſt and beſt actions. It is not wonderful, it ſhould have immortality for its object in the proſperity and happineſs of a family.

But it is miſchievous, and fatal, if not conducted by reaſon and virtue, for the real intereſt and benefit of our families.

Miſtaken indulgence by parents of weak and ordinary underſtandings; and the effects of that fondneſs which ſpoils children by over-nurſing, ſaving them trouble, and foſtering their caprices; do not come under conſideration at this time: they may be attended

tended to in that part of the ſubject, where we may diſtinguiſh true and falſe affection.

Too much care and attention to ſave them trouble, may be ſometimes owing to real affection under the direction of weak judgment; but the common indulgence of children in their caprices, proceeds from the want of ſufficient affection; or a ſelfiſh regard to our own eaſe. To purſue ſteady and ſalutary meaſures; neceſſary to the health, education, and happineſs of children, may be often attended with pain and anguiſh to ourſelves: but hardly ever to them. Parents uſually alledge, in excuſe for not adjuſting deviations, they have not the heart to correct; cannot bear to ſee children ſuffer; or to hear them cry. With the affectation of tenderneſs, they are guilty of actual inhumanity: they ſuffer the ſprings and principles of their future characters to be weakened and injured, becauſe they have not ſufficient affection to extend their deſires and views to the general happineſs of their offspring; and the probability and proſpect of future wretch-

edneſs make no impreſſions on their hearts; but they cannot bear to have little caprices checked, irregularities of temper ſmothered and adjuſted; becauſe though they have no hearts, they have outward ſenſes; which are affected and diſturbed by the exclamations and complaints of the children. Theſe parents are to be found in the claſs of ſentimental moraliſts; who make high pretenſions to virtuous affections, and who have no feeling but for themſelves. As in ſurgery, the operator wants humanity as well as underſtanding, who ſuffers his patient to retain a limb which muſt mortify, becauſe his ears and his external ſenſes could not bear the cries of anguiſh under the neceſſary operation; that parent is unworthy the name who, called upon to rectify errors and correct abuſes, will ſacrifice the happineſs of his child for his future life, to ſave himſelf a few moments of preſent pain. But theſe parents, affectedly fond, do not obtain their own ends: for it is the nature of caprices and humors to multiply by indulgence;

and

and thoſe in whom they are tolerated, become inceſſant torments to themſelves and others: at the ſame time they ſee their children will be good for nothing and miſerable; they are deprived of all the conſolation which they ſought; that of living in preſent quietneſs and peace.

I uſe the word correction, as implying the duty of parents. I hope you will not annex to it the common brutal ideas. Bodily puniſhment is never neceſſary with children, unleſs they have been injudiciouſly managed; and then, it would not be uſed by a wiſe man, who had time to have recourſe to inducements. Puniſhment is the expedient of ignorance and vice; as it is the manner of a ſavage to uſe violence on a machine whoſe movements are obſtructed: Wiſdom never puniſhes, becauſe it can adjuſt; and it corrects errors by removing their cauſes. Children who have the good fortune to be under the direction of wiſe and virtuous parents, by having their little deviations obſerved and adjuſted in time, enjoy preſent happineſs in a much

greater

greater degree than others; while the eſſential principles of future excellence are taking firm root in their minds.

I know not whether the common error of parents, in making riches the means of happineſs; and attention to the fortunes of children the proof of affection to them: be always owing to deficiency in judgment and underſtanding; or in genuine love. Whatever be the reaſon, the error is fatal to the children.

If the time ſhould come, when wiſdom is preferred to riches; and the pleaſures of goodneſs to the little advantages which wealth alone procures: it will be incredible, that men in a ſtate of conſiderable civilization and knowledge, ſhould have been generally employed in procuring for their children all the means of happineſs, except the capacity of enjoying it. It is true, much is ſaid and written of education. Many laudable attempts have been made to raiſe the art of conducting it into credit and importance. But we are probably at a great diſtance from the period, in which the eſ-

ſential

ſential principles of it will be reduced to practice. Parents either wholly neglect every rational method of forming the temper and character of infancy; or intruſt it, without choice or conſideration to thoſe who offer, on the cheapeſt terms: while they purſue the arts of accumulating wealth, of obtaining honors, or procuring pleaſures. Children form their opinions, and learn their morality; not on the leſſons they occaſionally hear, but on the examples before them. They diſregard the formal precepts of low and wretched ſchool-maſters; and pant for the moment when they may accompany their parents in paths ſtrewed with gold, and have their hours and days diſſolved in pleaſure.

I have been ſeverely animadverted upon for preſuming to charge the preſent times with barbariſm. I ſhould be glad to be directed in denominating the unnatural inattention and want of wiſe and manly regard in parents for their offſpring. Men and women of fortune ſeem to be the only unnatural brutes in the creation. They alone

produce

produce their children without affection; and when born, they alone deſert, or leave them to the care of any who will take them from mercenary motives. They cruelly withhold that food from their young, which all other animals delight in adminiſtering; riſque their lives, to avoid the tender offices of beneficent love; and prevent the poſſibility of fanning the firſt ſparks of domeſtic affection. And when they have thrown their children into the hands of nurſes and ſchool-maſters; they betake themſelves with great ſatisfaction to cares and employments better ſuited to their capacities: and beſtow expence, attention, and trouble, of which they think their children unworthy, on inferior and offenſive animals; which they render proper aſſociates for themſelves. Is it wonderful the children of ſuch perſons, are not properly prepared for their ſtations? that any fooliſh cuſtoms prevail in ſchools? that we are taught as many languages as were given at Babel; and with the ſame effect, of confuſing and ruining

our

our intellects? and that a method of making a child healthy, honeſt, virtuous, and intelligent, would be incomprehenſible; or treated with ridicule?

If theſe abſurdities and miſchiefs may be fairly charged on our general cuſtoms and manners, I think we cannot eſcape the imputation of barbariſm.

LECTURE II.

GENERAL OBSERVATIONS.

Gratum eſt quod patriæ civem populoque dediſti,
Si facies ut patriæ ſit idoneus.

EDUCATION has been ſo much the ſubject of diſquiſition; treatiſes have been written; and plans laid before the world, promiſing improvements ſo conſiderable, that we may be inclined to deſpair of rendering theſe lectures either uſeful or entertaining. But education, like morality, is an inexhauſtible fountain of good and evil; on which the eye may ever dwell. It is a duty, an art, a ſcience, on which our being, virtue, and happineſs depend; and it muſt ever be an object of anxious attention.

Education is the art of preparing a child for the duties of life. Theſe duties having general ſimilitudes, the general circumſtances of men being the ſame; may be referred to principles having a common and

general influence. But the circumſtances which vary the ſituations and views of men, being numerous, exceptions to principles and rules occaſion perplexity and diſorder in our enquiries and conduct. It is of importance to diſtinguiſh accurately the general rule, or principle, and the exceptions ariſing from particular caſes. Here aſſiſtance is principally wanted; and here the moſt ingenious writers may fail of affording it: for the caſes are too numerous and complicated to occur to any imagination, or to be arranged and claſſed by any judgment. After peruſing excellent diſquiſitions, parents are under nearly the ſame difficulties: every man muſt diſtinguiſh in his particular caſe, how far he is to proceed on general principles ſuiting all mankind; and when to adopt meaſures, owing their uſe and propriety to the ſituation and proſpects of his offspring. If he ſhould comprehend the whole of this important buſineſs: if he ſhould have clear views of the nature and deſign of man; of thoſe ſimple and univerſal principles by which he

is actuated: if he ſhould ſee the various and numerous points, where religions, governments, laws, cuſtoms, and manners, coincide, retard, obſtruct, or in any manner affect theſe principles—he may be adjudged to underſtand the ſubject of education. If, in his own ſituation, he can accurately draw the line, to which his children are to be conducted on principles ſuiting all men; and where other meaſures muſt be taken up in the exigencies of particular caſes: he may be qualified to direct the education of his offspring.

The firſt object of attention is, what we commonly denominate, the body. It requires judgment, and a ſpecies of care, of which moſt perſons ſeem not to be appriſed, to aſſiſt its growth and health; and to form the firſt organs of ſenſibility, to receive juſt impreſſions. Here the general diſpoſitions and principles of nature are to be obeyed by all men: unleſs we allow exceptions in caſes of extreme debility, often incident to the offspring of high life. The Spartan policy was too rigorous and unrelenting;

lenting: for the infant adjudged unlikely to become healthy and uſeful, was immediately put to death. Ageſilaus, whoſe debility and deformity nearly procured his condemnation; while he ſpread the glory of the Spartan arms, fixed a ſtigma on the inhuman policy of the Spartan government. That a child ſhould be aſſiſted, or permitted, to grow into the free and perfect uſe of its limbs; that the perſon nurſing it ſhould be capable of the preciſe degree of attention, which is at an equal diſtance from negligence and officiouſneſs; that every thing ſhould be avoided, from the inſtant of its birth, which may make it feel or apprehend as evils, the general effects of the elements; that it ſhould be ſo inured to their fluctuations as to live, move, and act under them with eaſe and ſatisfaction; that a clear and free ſurface ſhould be given, on which all objects may make full and juſt impreſſions; and that all meaſures ſhould be avoided, either from care, artfulneſs, or play, which may leſſen, deſtroy, or falſify thoſe impreſſions—theſe are the leſſons of nature to all

men in all ſituations. Every attempt of power or opulence wholly to evade them, have been ineffectual: and thoſe who imagined they could not, or thoſe who would not obſerve them; have been obliged to have recourſe to ſubſtitutes and deputies to ſave their children from being deſtroyed. Hence the origin of artificial, to ſupply the affection and care of real parents. Nurſes have ever been ſought among the lower claſſes of the people, becauſe they diſobey nature the leaſt; and their meaſures and cuſtoms are the moſt favorable to health, virtue, and happineſs. Perſons in diſtinguiſhed ranks, remarkable for great actions, have been, in many inſtances, at their entrance into the world, preſerved from lingering death; by being ſnatched from the boſom of an enervated mother, from the fetid air of her chamber, and the poiſon of coſmetics and perfumes; and put to the wholeſome breaſt of a hardy peaſant; ſuffered conſtantly to breathe the element in which it muſt live; and toſſed and tumbled into life and activity. The heroes of antiquity are

feigned

feigned to owe health, vigor, and prudence, to this precaution. Cyrus could not have been the victor and idol of Aſia, if he had been nurtured by Mandane; he is therefore ſaid to have been brought up by ſhepherds. The founder of Rome, was conſigned to a wolf. Indeed any animal muſt be a better mother than a fine lady.

The attentions of the opulent and noble, reſpecting their children, are directed to meaſures in oppoſition to the firſt ſuggeſtions of nature. Their ingenuity is to provide againſt the influence of the elements; particularly the air: which muſt ſurround, pervade, and actuate the children; or they could not live. If we ſhould deem it abſurd to guard fiſhes, on their firſt appearance, from being touched by water: if the few and ſcanty uſes of health and ſtrength in inferior animals, make it neceſſary they ſhould be brought up in the element which gives them life: what ſhall we ſay of man, with a conſtitution more exquiſitely formed; with greater variety of powers; and with greater occaſion of conſtant aſſiſtance from

that element:—what ſhall we ſay of the ſingular folly of man, who by producing unnatural diſagreement, and enmity between the conſtitution of his child, and the fluid prevading it; lays the foundation of numerous diſorders, apprehenſions, and fears, which either put an end to its life, or render it miſerable?

I take notice of theſe circumſtances, becauſe they bring with them, proofs of the firſt propoſition I would eſtabliſh on the ſubject of Education. Parents ſhould attend to the plain and obvious leſſons of reaſon, in giving that firm and permanent health to the bodies of their children, which will admit of the duties of life, with eaſe and pleaſure.

Who does not ſee the general wiſdom of this duty? Who does not feel the particular importance of it in his own caſe? What excuſe ſo common for neglect of obligations, as want of health? What miſerable object, eſpecially in high life, ſo familiar as a man or woman daily, hourly, totally employed, in defending againſt the air, as a ma-

a malignant and fatal enemy? This is a wretched ſtate of enmity, with the beſt and moſt neceſſary friend.—If theſe poor beings, ſtinted in their growth, and imperfectly animated; could underſtand or experience the eaſe and ſatisfaction with which other creatures live and do their duty—they would regret their misfortune, on contemplating every fiſh that moves in the waters, every bird that flies in the air; and every animal which has not unluckily been honored with the attention and care of man!

It is therefore the firſt duty of Education, to favor the diſpoſitions of the body, from the inſtant of its birth, to move and diſcharge its duties with perfect eaſe and ſatisfaction; under the influence of that element in which it is to live.—We know, however, that injudicious and inhuman meaſures are taken, under pretences of tenderneſs and kindneſs: that we are doomed to live in apprehenſion of elementary hoſtilities; that we are impriſoned in our dwellings, ſometimes in gloomy and ſuffocating dungeons of them; where

where we tremble at every wind that blows, as at the approach of an army; and out of which we occaſionally ſally, with all imaginable precautions. Thus man, who ſhould be a free and active inhabitant of the world, becomes the timid and uſeleſs priſoner of an imaginary enemy, intimidated by imaginary danger.

This is not fanciful, or exaggerated deſcription. In communities called civilized, where riches are obtained by induſtry, but miſemployed by injudicious luxury; where fortunes are provided for young people, and where young people are not prepared for the uſe or enjoyment of their fortunes; the greater number of thoſe, not under the neceſſity of labor, are totally uſeleſs to the world. They live for the preſervation of their lives; or having been taught to apprehend injuries and dangers from earth, air, water, and every thing around them; they die daily, and undergo for years the terrors and injuries of a diſſolution, which nature has ordained but once.

Ill-

Ill-health; a ſtate of continual uneaſineſs and apprehenſion; are not the only conſequences of falſe tenderneſs and injudicious care in the firſt management of children; or in giving what may be called the temper of their bodies. The bodies of men are, to ideas thoughts and virtues; as inſtruments to founds melodies and harmonies. No man imagines good muſic can be expreſſed on an inſtrument whoſe conſtruction is defective, and whoſe firſt tones are faulty. The defects will be perceptible on touching it; and they will be multiplied, by attempts to produce complicated ſounds, and to excite or to expreſs ſentiments and paſſions.

Of the human frame, more unreaſonable and abſurd expectations are entertained. It is the inſtrument by which the moſt intereſting effects are to be produced. The apparatus of its ſenſibility are its ſtrings or pipes; and its ſimple ideas the firſt ſounds or tones: from the aſſociation and combination of which, proceed all the reaſon, virtue, and happineſs of man. We temper and adjuſt the original materials of muſical

inſtruments

inſtruments with nice and judicious care; and we neglect the firſt ſtate of the human body: or take meaſures to render it incapable of juſt impreſſions, and true ideas. Hence the variety of miſapprehenſions concerning truth, duty, and virtue; hence the acrimonious oppoſition of ſentiments, intereſts, and views: and hence the ſlow progreſs of knowledge, as the principle of virtue and happineſs.

The conſequences of various degrees of debility, and the numerous defects or faults introduced into the human frame, by errors in the firſt management of children; are not eaſily to be pointed out, or even to be imagined. They occaſion ſuch variety in our ſenſations and perceptions, that the natures and qualities of the ſame objects have been deemed different; nay, their exiſtence has been doubted and diſputed. If a debilitated or defective organization can have this effect, in matters of ſimple feeling and perception; ſuch as the dimenſions and appearances of ſenſible objects:—are we to wonder, ſimilar cauſes have greater effects, when the powers of

reflection

reflection are employed; and men either form or contemplate ſuch ideas as truth, beauty, virtue, or happineſs? As the muſical inſtrument, whoſe materials want temperature, and whoſe ſimple tones are in any degree faulty, can never produce melody or harmony; the conſtitution of man, which by any miſmanagement is rendered unſuſceptible of full and true impreſſions from material objects, will neceſſarily have imperfect and falſe ideas of ſpeculative and moral truths; of beauty and of virtue. This is the reaſon of indefinite variations in opinions and taſtes. All men agree that virtue is the ſource of happineſs; yet it would be difficult to define virtue with general ſatisfaction. Beauty in all outward forms is the object of deſire; yet no man may be able to define beauty with general approbation. Philoſophers have concluded from this diſagreement or uncertainty, that virtue and beauty have no diſtinct and abſolute reality; and depend on the particular ideas of particular men.

This

This is true in the ſame ſenſe, that muſic may be ſaid to have no reality; and to depend for its exiſtence on the conſtruction and qualities of the inſtruments which expreſs it. Variety and oppoſition of opinions in regard to truth, do not furniſh reaſons to ſuſpect its certainty; but rather the capacities of thoſe who do not diſcern their cauſes. And the common maxim, "there is no diſputing on taſte;" becauſe that of every man ſeems peculiar: does not furniſh good reaſons to doubt the reality of fixed principles of beauty.

Miſapprehenſions, differences, and diſputes, on theſe and other ſubjects, where we are obliged to act as if agreed; prove the effects of management on the original organization to be ſuſceptible of variations, without deſtroying its general uſe; or that ſimilitude in its determinations, which may preſerve us from continual oppoſitions and enmities.

I do not wiſh to lead you into the ſpeculations of philoſophers, who have diſputed on

on virtue and beauty, as ideas exiſting, if there were no beings to apprehend them; or fluctuating ideas depending on various organizations. Virtue and beauty could not exiſt as ideas, without beings; they do not wholly depend on the organization of particular beings, though they may ſlightly vary with them: they are general and perfect ideas; ſuited to all the beſt beings of their kind; and formed by reaſon, wiſdom, and experience: they admit of numerous miſapprehenſions and differences from the defects of human organization; all conſiſtent with their general certainty and uſefulneſs.

It muſt appear of the utmoſt importance, that the organization of a child ſhould be preſerved from injury; that its health ſhould be firm and permanent; and its ſenſibility, juſt and true: to admit ſuch perceptions as will be the proper foundations of future knowledge and future goodneſs.

Health is not only neceſſary to animal purſuits and enjoyments; but to accurate

and

and ſound knowledge; to real wiſdom and virtue. The ancient definition of a wiſe, and happy man, cannot be improved, "having a ſound mind in a ſound body." This, we have ſeen, to be true in reaſon: the teſtimony of hiſtorians, the remains of ancient ſtatues, medals, coins, &c. furniſh facts of the ſame nature. The characteriſtic beauty of pure antiquity, is the expreſſion of placid and benevolent wiſdom, in a well formed and healthy countenance. No cauſe and effect in nature are more intimately connected than health and knowledge; or a well formed and beautiful body, and a wiſe and excellent mind.

LECTURE

LECTURE III.

GENERAL OBSERVATIONS.

IT is a common misfortune, in ſubmitting to the public the reſult of enquiries, that we are more embaraſſed by words than by ideas or objects. Languages, the modern particularly; have been formed under circumſtances, which render them imperfect vehicles of philoſophical truth. The languages of Europe were conſtructed on the common neceſſities of all men; the rude and violent paſſions of ſavage ſocieties; the viſions and dogmas of myſterious religions; and the extravagancies of licentious and miſchievous poetry. They were formed, when men, not only imagined they could diſtinguiſh between things material and immaterial; but aſſerted confidently, — things which could not be proved, even by plauſible reaſons, to have exiſtence; which could

neither be ſeen, or heard, or felt; and which had neither length, or breadth, or thickneſs, were the only realities;—when they ſaid, with aſſured impiety, (if any thing deſerve the appellation) the admirable ſtructure and conſtitution of man, was a haſty imperfect tabernacle; a wretched hovel; where an immaterial being was doomed to take up its abode, until it might be the pleaſure of a malignant phantom, preſumptuouſly called God, to ſummon it to its native regions; which were alſo imaginary, and immaterial: or to condemn it to everlaſting effects of infernal tortures, on an impalpable, and impaſſive idea.

Theſe doctrines have acquired ſo much ſanctity and authority, by preſcription and time, that it may be imprudent to glance at them, even as the cauſes of perplexity in the uſe of words. On a plan, ſo conciliatory and liberal, as that of the ſociety; it would be unjuſtifiable to contend the authority of religious principles. We have agreed to drop at the entrance of this room, the differences of ſpeculative and profeſſional

ſectional opinions; and to take up thoſe general truths on which we can unite. This, however, does not preclude the propriety of mentioning religious ſpeculations and ſyſtems, as ſources or occaſions of particular cuſtoms.

All the errors, which reaſon and knowledge have taught us to ſurmount, were once ſacred; and all *prudent* men, who did not think them ſuch, carefully covered their opinions. Perſons of this complexion, never do great and eſſential ſervices, to any but themſelves. No object; no conſideration on earth, ſhould come in competition with the love of truth, and the firm and uniform reſolution of declaring it; when the declaration is expedient and important. This, like all great paſſions, may appear to have its extravagancies; it will be charged with extravagancies it has not, by that envy which originates in ſelf-reproach, or a fixed conſciouſneſs of determined meanneſs; but it is in many ſituations, the only principle of great and good deſigns: and though by the rules of the ſociety, we are to

avoid all ſubjects of controverſy, we may refer to controverted opinions, as facts, and cauſes of phenomena in the moral world.

We may ſpeak and write on education to little purpoſe, if afraid to explore the origin of the paſſions; the combination of principles which may form our reaſon, and that intellectual and moral apparatus, whoſe effects are denominated the exertions of the human ſoul, or the human heart. Religious diſputants afford us this alternative,—to conſider effects, whatever be their origin, as immediately ariſing from that material and exquiſite frame, which we may underſtand; may influence; and, in ſome meaſure, direct;—or from an immaterial ſpirit; of which we have no idea; which is inviſible; impalpable; has no reſidence, becauſe it has no parts to occupy place; and having no affinity with matter, cannot be affected by any meaſures we may imagine or purſue.

Perſons retaining the latter opinion, conſider the care of the body; in the early

years of life, recommended in a former lecture; as having no higher end, than animal eaſe and enjoyment; or a kind of reſpect to the ſoul, by keeping its tenement in repair, during the time it may be occupied. With them, reaſon and the paſſions are the properties of the ſoul; and, conſiſtently with the opinion, they wait till thoſe properties appear; and direct or controul them as they can. Indeed there are no meaſures to be taken on this ſyſtem, but by exciting the hopes and fears of the ſoul. Whether it be ſuppoſed unconſcious of its origin, and inſenſible of its duties and deſtination; or to ſuſpend its abilities for ſome ſecret reaſons—the body receives no information or aſſiſtance in its firſt improvements: and it ſeems to require the ſame meaſures to be informed and inſtructed, as if not actuated by an immaterial and heavenly ſubſtance. The ſoul itſelf is thought to be allured to good, and deterred from evil, by bodily pleaſures and pains; until inſtructed in its future deſtination: and then it is held to Vir-

tue by the hopes of future rewards, or terrified from Vice by the fear of future damnation. The buſineſs of education, as it reſpects the great objects of knowledge and happineſs, conſiſts in the art of adminiſtering preſent puniſhments; for youth is to ſeek its pleaſures: and in holding before the ſoul the conſtant apprehenſion of its future doom.

Perſons having other ideas of the human conſtitution; who ſuppoſe it to receive impreſſions from all things around it; who have attended to the manner, in which the effects of thoſe impreſſions are retained as ideas; and thoſe ideas combined and raiſed into the paſſions, the affections, the reaſon, which produce the virtues of the heart, and the happineſs of life:—they have other thoughts of the importance and duties of education. I do not mean to decide on the truth of the opinions: it is my buſineſs to obſerve, that we have great difficulties in ſpecifying and communicating the ideas of the preſent philoſophy, in a language formed on oppoſite principles.

In

In a former lecture, the neceſſity of attending to the firmneſs, ſtrength, and health of the body, was inſiſted on; not only for the common reaſons of eaſe and enjoyment; but as the body is the ſeat of ſenſation; which is the origin of ideas; which ideas are the materials either of accurate knowledge, juſt and live y paſſions, and a ſtrong underſtanding; or of confuſed and uncertain knowledge, of irregular and wretched paſſions, and a weak capricious reaſon—according as the firſt and ſimple impreſſions have been made, on healthy and well-formed, or on unhealthy and ill-formed bodies. I endeavoured to convince you of the truth, not only by reaſoning; but by hinting at ſuch facts as experience and hiſtory afford: which concur in eſtabliſhing the maxim, that a body perfectly organiſed; enjoying the free and vigorous uſe of its powers; is neceſſary to a good underſtanding, to juſt and lively affections, and to an uniform and pleaſing virtue.

This matter cannot be diſputed, on the principles of reaſon; as juſt ideas cannot be

formed by imperfect and vitiated ſenſes; and when the materials or elements of wiſdom are faulty; combinations and reſults of them, in thoughts, virtues, and actions, muſt be alſo imperfect. But the common votaries of facts, allege authorities againſt the opinion. They are not uſually much acquainted with antiquity; or their opponents might triumph in facts. In thoſe periods, when the Greeks ſhone moſt illuſtriouſly in wiſdom and virtue, they alſo exhibited the moſt beautiful forms; and as they have remained unrivalled in ſtrength of underſtanding, and excellence of moral character; they have had no competitors in agility, ſtrength, and beauty.

Homer alludes to this philoſophical principle, when he deſcribes the effects of wiſdom on the perſon of Ulyſſes.

Pallas, with grace divine, his form improves;
More high he treads, and more inlarg'd he moves;
She ſheds celeſtial bloom, regard to draw;
And gives a dignity of mien, to awe.

All

All nations have peculiar marks of beauty or deformity, according to the principles of their governments, and the meaſures of their education. Savages are univerſally ugly; but vary in the degrees of that misfortune, according to variations of ignorance and vice. What are national forms, and national countenances, but the peculiar effects of national cuſtoms and governments? Nationality at preſent is a blemiſh; becauſe modern governments are not riſen above ſavage cuſtoms, and are viciouſly actuated. Men throw it off and aſſume beautiful forms, as they throw off thoſe cuſtoms, or improve in knowledge and humanity.

What can the votaries of facts alledge againſt theſe general truths? They will ſay, men who have done honor to modern times by their wiſdom or virtue, have been of weakly conſtitutions, and unpleaſing perſons. We may doubt the fact, even in modern times. Or if we admit it; we muſt deny, that any inſtances of beauty are exhibited. Perſons of both ſexes, diſtin-

diſtinguiſhed as beauties, have been like unweildy children; and have always been treated accordingly. Modern beauty, not being the expreſſion of a good underſtanding and a good heart; is not ſought or conſidered in the union of men and women, as the earneſt or cauſe of happineſs: but as that of temporary and puerile pleaſure. The little beauty we poſſeſs, and which ever engages and ſecures our hearts; is the effect of intelligence and goodneſs, throwing an enchantment over imperfect, and ſometimes ordinary features; or over weakly and diſtorted forms. This gives riſe to a diſtinction and preference in modern manners; which is an abſurdity and contradiction in terms: for perſons and things called agreeable, are preferred to thoſe which are beautiful. All degrees of that manly, intelligent, and virtuous beauty, ariſing from the mind and the heart, are more engaging than the comelineſs of outward form, or the arrangement of lines and features; which are the effects of feeble ſentiments and infantine diſpoſi-

tions.

tions. The doctrine of reaſon ſeems to be, —none can become beautiful, but by the means they become healthy, intelligent, and good. By keeping that doctrine in view, the Greeks exhibited ſuch forms, as we ſhould perſiſt in attributing to the imaginations of artiſts; if their deſcendants, under the oppreſſions of tyranny and ſuperſtition, and retaining, only from habit, the cuſtoms and manners of their anceſtors, were not among the more beautiful people on earth.

You will allow, this to be of great importance in morality; when you have conſidered the advantage of ſuch a general perſuaſion: and the aſſiduity with which parents would render their children healthy, intelligent, and good; if aſſured, as they ought to be, that by thoſe means, and thoſe alone, they would be rendered beautiful and engaging.

Without attempting to decide on the queſtion of matter and ſpirit; and incurring the diſpleaſure of philoſophical bigots: for philoſophy has bigots as well as ſuperſtition;

ſuperſtition; we may be aſſured it is an eſſential truth in morals, that a vigorous and healthy body is favorable to the production of accurate and true ideas; and that ſuch ideas are the materials of real knowledge and virtue. Whether philoſophers determine there be or be not a ſoul, diſtinct from the body;—or if there be, that it be material or immaterial; our duty is nearly the ſame: for we are totally incapable of affecting thought, paſſion, or reaſon, but as we affect the body.

We have clear and indiſputable proofs that our reaſon and imagination are produced by experience; and not endowments and properties, which any beings, material or immaterial, bring with them, at the time they take poſſeſſion of our bodies. Experience determines the nature of the paſſions, when they are produced, or when they are directed to neceſſary objects; when they are formed and cheriſhed, with ſtrength proportioned to their utility and pleaſure; or when they partake of the feebleneſs and ca-

price

price of their cauſes. Experience produces the faculty of reaſon; which all men agree to be the power of comparing objects or ideas of objects, of which experience alone could have conſtituted the judge: that experience therefore gave it exiſtence. When juſtly and properly formed, it becomes a ſure guide in the path of virtue and happineſs.

This would not be the caſe, if it were the faculty of an extraneous principle. For being the ſuperior, it would exert its influence the moment it entered the body; it would exerciſe and practiſe its train of paſſions on objects to which they could have no tendency or affinity: and produce incurable diſorder and confuſion.

The paſſions are not the properties of any diſputable and unintelligible ſubject; they are the effects of experience and inſtruction. They diſcover themſelves in an order beſpeaking their origin. They are firſt produced; and they give reaſon its exiſtence, its authority, and its qualities: who is a monarch by their appointment;

ment; and not as ſome have imagined, a tyrant over them, *jure divino*. We therefore obſerve this faculty varying in men, according to the nature of the paſſions producing it, and the manner in which thoſe trials and experiments have been made that have given it exiſtence. Here education aſſumes an air of high and ſerious importance; when the qualities of our paſſions, and the exiſtence or nature of our reaſon, are clearly ſeen to depend on it.

At what mortifying and dreadful diſtance are the common opinions of men, from their real obligations in this important buſineſs! Their beſt rule, is to leave the faculties of their families, like the plants of a wild heath, to the influence of any circumſtance that may aſſiſt or injure them. In general, they pervert their offspring in the firſt growth, by bad examples, careleſs converſation, or by intruſting them to mercenary and vicious dependants. This is the reaſon, things are variouſly miſapprehended; that the ſame objects make different impreſſions, and produce different

thoughts

thoughts in conſtitutions miſmanaged in indefinite variations; that children diſregard truth; become generally liars; are governed by caprices; and ſubſtitute during their lives the viſions and ſpectres of poetry, romance, mythology, ſuperſtition, and fanaticiſm, for the calm principles of reaſon, and the pleaſing habits of virtue. If the farmer would be deemed unreaſonable and unjuſt, who ſhould expect "to reap where "he had not ſown, or to gather where he had "not ſtrewed:"—if, in a gardener, it would be abſurd and ridiculous, to aim at correcting the defects, or improving the ſhades of flowers after they were fully and perfectly blown: that parent muſt be ignorant of human nature, and unreaſonable in his views, who ſhould hope to find the conſtitution of the child, he has neglected or enervated, capable of admitting true ideas, or of retaining them ſo as to give firmneſs and conſiſtency to his character; who ſhould expect uſeful and proper affections, or ſound judgment and reaſon, to ariſe from random and falſe principles; or imagine,

imagine, when these principles are imperfectly, viciously, but fully and compleatly formed, any care or any measures can be taken, effectually to remove their defects.

LECTURE

LECTURE IV.

SCHOOLS, IMAGES OF LIFE.

Ego adoleſcentulos exiſtimo in ſcholis fieri ſtultiſſimos, quid nihil ex iis quæ in uſu habemus, aut audiunt aut vident.

PETR. SAT.

IN the preceding Lectures, we have conſidered attention to the body; the medium of true or falſe ideas; the ſource of paſſions, affections, reaſon, and of the wonderful powers where theſe are concentered, called the heart, or the mind.

When the faculties of the man develop; or in common language, when the ſoul has poſſeſſion of the body, the buſineſs of education is generally commenced. The firſt years of life are left to ignorance, or accident; and the diſpoſition, biaſs, and character formed at random, are either rendered

means of diſtinction, or ſubjected to the permanent reſtraints of prejudice and cuſtom.

If the obſervations hitherto made, were groundleſs and viſionary; if the attention recommended, to the firſt effects of objects on the human conſtitution, were immaterial and needleſs; if the ſenſibility, affections, and reaſon were formed by ignorance rather than knowledge; by accident than prudence: in ſhort, let us grant the preſent, inattentive, capricious, and deſpotic method of treating children to be the beſt; and the common period, in which Education is undertaken, the fitteſt:—it may be of importance to conſider, whether the meaſures purſued, are the moſt judicious and effectual?

Education is an apprenticeſhip for the employments of life. This is the idea under which children are ſent to ſchool; when their parents are ſo fortunate as to entertain any idea on the ſubject. What are the employments? Thoſe of good huſbands and wives; good parents; dutiful

dutiful children; affectionate relations and friends; useful members of communities; and benevolent citizens of the world. The principles of these duties are in all men similar; and the measures to be taken with all children to render them moral agents and useful citizens, are similar. We will not here dispute the common prepossession, 'that virtue is to precede infor-'mation and knowledge:' whatever be the object, the prevailing method of attaining it, is not the most judicious.

If to be happy in domestic connections, it be necessary we should have a prompt and lively discernment of merit; hearts susceptible of deep impressions; that we should have that sense of honor, and delicacy of moral taste, which will prevent our sacrificing to appetite what should be yielded only to affectionate tenderness or friendship; that truth, that fidelity, that fortitude which would yield up life, rather than its deliberate engagements, — If all;—if more than these be necessary qualifications, for the first connections of domestic life:—

Education ſhould conſiſt, not of precepts, but of exerciſes alluding to ſuch important ſituations.

The uſe and abuſe of power; the union of real tenderneſs and judgment; the difference of genuine prudence or a deſire of happineſs, and the ſelfiſh paſſions of avarice or ambition; the wiſdom and goodneſs requiſite in conducting a family to be a bleſſing, and not a nuiſance or a curſe: — theſe cannot come by chance; the mind is apt to revolt, if injoined with ſeverity to adopt them; and the likely method to obtain our purpoſe, is by numerous and judicious experiments, blended with the incidents of our families, and calculated to produce conviction and habit.

The duties and obligations of children; of brothers and ſiſters; of friends; of magiſtrates and ſubjects; and of men to each other in all variations of ſituation climate and government: — theſe are incumbent on all men, and the buſineſs of Education ſhould be, not merely

to

to furniſh our memories with arbitrary maxims, but to qualify us for them, by occurrences and incidents. It may be ſaid, theſe duties are ſo numerous, and of ſuch extent—that the time uſually allotted to Education would admit only of ſummary inſtructions in their general principles and rules. Nothing more is required; if we underſtand by inſtruction, what nature on all occaſions evidentally intends we ſhould; what was actually underſtood by the ancients; and what we never miſapprehend, when qualifying youth for any inferior occupation or employment. In that caſe, we do not furniſh maxims, to be committed to memory;—for we ſee, a good maſon or carpenter cannot be formed by rules, on the uſes of ſtone and timber:—we exerciſe perſons, deſigned for ſuch employments, in their practical branches; and hardly ever fail of accompliſhing our purpoſes. This is the method pointed out by reaſon, philoſophy, and by the wiſdom and practice of antiquity, in the inſtruction of man for the duties of life.

But theſe duties ſend out branches ſo numerous, complicated, and extenſive; that without reducing them into certain ſimple and general principles, it would be impracticable to direct exerciſes, or prepare youth for their ſtations and offices.

This is done for us. The great and general qualities, which conſtitute all the virtues we can practiſe, are few, ſimple, and to be taught in the early years of infancy. Theſe are, attention to the names, properties, and relations of things; and a deſire thoroughly to underſtand them:

The uſe of knowledge in providing for our wants, conferring benefits, and doing ſervices:

And, the neceſſary effects of reciprocal benefits, in producing attachments or affections; the general ingredients of all the virtues.

The firſt buſineſs of Education is, to ſtimulate and direct the deſire of knowledge, which ſeems to be created by the affinity of external objects and the ſenſes affected by

by them. The general occupation of infancy is to *enquire*; the buſineſs of inſtructors to direct curioſity to proper objects; and to provide for its full and various gratification. This is the aprenticeſhip of wiſdom: for in this method youth acquire the art of referring appearances to cauſes; of ſorting ideas; and diſtinguiſhing truth. But their direction is uſually committed to nurſes and ſervants; who either check curioſity by ſullenneſs and ſeverity; or by giving falſe anſwers, and referring appearances to wrong cauſes, diſappoint this important faculty in its firſt exertions; and fix habits of credulity and ſuperſtition, which are never to be corrected.

The proper direction of curioſity, and that ſpecies of application or induſtry neceſſary to gratify it, are the qualifications of a parent or preceptor, who would prepare young people for the duties of life.

In this method, though children be never exhorted, they can hardly fail of becoming virtuous. They ſee all things diſpoſed in

nature, to anſwer uſeful or benevolent purpoſes; they adopt the leſſon; attempt to be uſeful; and wiſh well to all the world.

While this general principle of goodneſs is forming—the particular virtues of gratitude to benefactors; love of truth; and the deſire of becoming active and illuſtrious inſtruments of nature in its tendencies and deſigns, are riſing into ſtrong and permanent paſſions.

Thus the moral character grows naturally out of the intellectual; not the intellectual out of the moral: and it depends principally on the direction and management of attention; the firſt important faculty of man.

If the attention be wiſely employed, it will produce knowledge, truth, juſtice, benevolence, and every virtue neceſſary to the human character:—but when directed injudiciouſly, or miſmanaged, it will generate error, ſelfiſhneſs, and falſehood; the inconveniencies and miſchiefs of which, no future care may remedy or prevent.

But

But this general method of producing virtue from the leſſons of experience, may not be thought to anſwer all the purpoſes of Education.

Human errors, coinciding with the effects of ſituations, climates, forms of governments, and inſtitutions of religion, are ſuppoſed to vary the duties of man. They rather vary temptations to neglect them. It is ſaid, methods of Education ſhould be calculated to adapt men to various ſituations. It might be ſaid, Education ſhould render them capable of bearing moral and political variations; as ſeaſoned bodies bear the variations of diet, and climates.

The characters of modern nations, are given by the prevalence of national vices.

The character of a military people ſlightly civilized, is ſavage bravery and brutal intemperance; that of a ſimilar nation, more ſoftened by climate and letters, the affectation of honor and gallantry, and the hypocriſy of ſentiment; that of communities purely commercial, is abſolute ſelfiſh-

neſs

neſs, and the general abſence of all the virtues; and that of a mixed ſtate, where the fraudulent cunning of trade, militates againſt the ſanguinary ſcience and ſpirit of war;—is mixed; it ſcruples at the open and avowed depredations of military ferocity, or would temper them with pretences;—and it diſdains the abſolute ſelfiſhneſs of a commercial ſpirit, unaccompanied with the influence of warlike paſſions.

If the characters of modern nations be given by their general vices; the art of adapting the ſpirit of youth to particular ſituations, or of enabling them to obtain honors and riches, by aſſiſting public councils and meaſures; is in fact the art of tainting their minds with national vices.

The national ſpirit, however deteſtable, is preſerved, by committing the Education of youth, to the moſt ſervile and accommodating order in the community. With the view of fitting them for this world; they are aſſigned to thoſe who have vowed principally to regard the other: but who

who are eminently qualified to touch them with the firſt ſhades of ſucceſsful qualities.

To act on public theatres, men are imured in colleges with prieſts: and to diſcharge the duties of ſociety, women are ſhut up in nuneries, and convents; or in boarding-ſchools, reſembling them in inconveniencies and vices. Here ſuperſtition; mechanic order; and poor unwholeſome diet, check the vigor of the body and mind; or break the ſpirit into a diſpoſition to be ever inſincere, hypocritical, and ſervile. This is the general deſcription of modern Education.

Many attempts have been made to reform it: And valuable hints have been furniſhed by perſons of genius. But they were efforts under inſuperable burdens. Improvements have appeared in detached eſſays: or, if large and ſucceſsful plans have been concerted, they are exhibited with ſo much caution, and ſo tender a ſpirit of accomodation with ancient cuſtoms, that they have no effect, but that of diſcrediting projects. No ſchool has yet been fully

fully inſtituted; in which, it is the great object of the maſter, by natural and obvious means, to train up children into intelligent and honeſt men; to lay them under a moral neceſſity to ſpeak truth, and do juſtice; and to teach them, by experience, to defer preſent happineſs, in order to have it multiplied when their benefits have produced the happineſs of others. Theſe great objects are reducible to leſſons and exerciſes; practicable as thoſe of languages, doctrines and maxims.

Youth ſhould be habituated to temperance; and prepared for the accidents of life, even by occaſional abſtinence. We can perceive leſſons of this nature were included in the inſtitutions of antiquity. Modern ſchools have pretended to adopt them. But it is important that parents be appriſed, they are ſelfiſh and injurious impoſitions.

While children are guarded againſt intemperance; they ſhould be fully fed; with nutritive and generous food: and the leſſons of abſtinence ſhould *appear to them*, to be

be moral; not œconomical. The preſent faſhionable and ſcanty diet, has fatal effects on their conſtitutions.

Diſorders occaſioned by repletion are eaſily removed; thoſe occaſioned by inanition ſeldom or never.

Children, ſtarved in our little ſchools, never become vigorous and healthy. It is among women, the evil has the moſt alarming effects. They are generally ſhut up in gloomy old houſes; fed on ſcanty and improper food; and come out, with injuries which no time or care can remove. It is wonderful, the public is not rouzed on this folly, by a ſingle circumſtance—it is a general truth, that hardly any young perſon bred up at a boarding-ſchool, can ſuckle her own children.

LECTURE

LECTURE V.

EXPLANATION OF THE PRECEDING LECTURE.

IN a former Lecture, I offered hints which may require explanation. The general purpoſe of Education was deſcribed to be, the acquiſition of knowledge, virtue, and happineſs.

But how are youth to be rendered intelligent and good?—It has been the intereſt of ſuperſtition, to ſpread clouds over the ſubject.

If it were underſtood, the pretended ingredients of virtue would not be ſaleable: every man would go in his path to heaven; or he would procure preſent happineſs in his own way; without paying another for officious direction. Hence the oppoſition of natural and ſupernatural inſtruction: which has, in many caſes prevented the diſcovery of truth; or with-

with-held the means of exhibiting it, to the view and apprehenſion of the people. Hence the authority of verbal and written inſtruction; which never had, never can have the ſanction of reaſon in the buſineſs of Education; as it cannot effect her purpoſes in the preſent conſtitution of the moral world; no, not when ſuppoſed to be dictated by a God.

Verbal or written inſtructions, precepts, maxims, and doctrines, may excite approbation or diſapprobation, when experience has taught their nature and meaning; but they ſeldom, perhaps never, form virtuous diſpoſitions in youth: and when accompanied with the moſt alluring ſanctions, only produce affectation, or generate ſervility and ſuperſtition. The life of a ſuperſtitious man, is a ſeries of obſervances, in which real inclination bears little or no part. It may therefore be called, the affectation of goodneſs, performing its offices, to obtain its rewards.

Every degree of apparent virtue produced in youth merely by rule, precept, or doctrine,

doctrine, I have ever obſerved to be ſo much hypocriſy; and to have deceived parental expectation.

The general object of Education is not obtained: men are not rendered intelligent and virtuous; becauſe children are commanded, not inſtructed; and obliged to learn maxims, not to acquire information, or practiſe duties.

We may riſque our credit on the following truths—that the language of nature is univerſal, and to be underſtood by all men; that, in forming a virtuous character, the experience and obſervation of one man, cannot ſave to another, though they may leſſen the trouble of ſimilar experience, or ſimilar obſervation; — that virtue is to the mind, what health and vigour are to the body; and, as the latter cannot be acquired or preſerved without the uſe and employment of our limbs; the former muſt in every caſe be the effect of the direction, exerciſe, and employment of our faculties. The body acquires the uſe of its parts, not by maxims and doctrines, but by trial or experiment; and the mind muſt

muſt obtain the uſe of its faculties; the right direction and employment of its paſſions; in which virtue and happineſs conſiſt,—by repeated trials and experiments, not by doctrines and commands.

Here the principle of nature is obvious, on which the art of Education depends. Inſtructions to the mind ſhould be of the ſame kind with thoſe given to the body; and conſiſt of actual exerciſes.

The principles of Education, like the foundations of virtue being univerſal, they conſiſt in deeds, and not in words; it muſt be impoſſible to circumſcribe the knowledge of them; or to render them wholly dependent on the languages and inſtitutions of men.

For inſtance, it is evidently in the œconomy of nature, and an important object of Education, that children ſhould love their parents. Benefits and advantages ariſe from this principle, ſo important, that it muſt be deemed virtuous. The proviſions for it are univerſal; intelligible to perſons of all nations; and do not require the aid of words. The formation of the principle;

its ſtrength or weakneſs; depend on circumſtances which words cannot affect. If the father and mother be reaſonable and judicious in the exerciſe of their affections; it muſt be unneceſſary to enjoin the children to love them. If unreaſonable and injudicious; ſelfiſh, tyrannical, or capricious; you will anounce in vain, it is written in ſacred characters, and even by the finger of the Deity, 'they ſhould honor their 'father and mother:' it would be enjoining an effect, without appointing a cauſe; a kind of tyranny, of which a good Deity is not capable; and which malignant ſpirits alone can exerciſe. The precept may be obeyed only, where it is not wanted; where the judgment and affection of the parents enforce the duty: but cannot be obeyed, where it is wanted; where children are under a neceſſity of failing in their duty; and no cauſes exiſt to produce the principle of love.

The ſame mode of reaſoning is applicable to all the duties we can imagine. They depend on principles formed by ſilent cauſes;

cauſes; and they can hardly be affected by words.

It may be alledged, when the effects to be expected from moral cauſes are not produced, or produced partially and imperfectly, that ſome advantages may ariſe from precepts. Thoſe advantages will be temporary; in weak families; or imperfect governments: and have little effect on the genuine intereſts of virtue.

Let us recur to the caſe of parents and children. Suppoſe, what is hardly poſſible, an affectionate and wiſe father, ſhould have an unnatural and undutiful child; that indulgent care and goodneſs have loſt their effects; and a young perſon ſhould conſider his benefactor with diſlike and deteſtation. Obſerve, I ſtate the caſe as imaginary; on the utmoſt bounds of poſſibility; if not a little beyond them.—What can be done? A man underſtanding the conſtitution of the human mind, would ſay,—this child is like harſh and barren ground. The ſeed which has been ſown, is loſt; it muſt be prepared with more attention; and

it muſt be ſown again:—viz. the child muſt be reduced to a ſtate of dependance; the parents aſſume the firſt duties; and diſcharge them in a manner to inſure their effects.

No, it will be ſaid;—it is a ſhorter and more effectual method, to have recourſe to precept—to let the child know, it is written in the records of ancient wiſdom, in books brought down by angels, or inſpired by deities, that children muſt love their parents. This would probably be information; would have an effect in producing the principle of filial love, ſimilar to that of informing the field it is the will of heaven it ſhould produce plants or flowers. Sanctions have therefore been added to theſe informations. It has been thought neceſſary to ſay, "honor thy father and thy "mother, that thy days may be long in the "land." Here an advantage is to be obtained; here is a cauſe; and it may have an effect. A field too wretched to produce wheat, may produce barley; but the experienced farmer miſtakes not the one for the other.

A mind

A mind inſenſible to the effects of parental goodneſs; may wiſh to live long in the land:—but what an intellectual farmer, what a moraliſt muſt he be, to confound the effect of parental goodneſs in producing love; and that of ſelfiſhneſs, hope, or fear, in producing ſervile and minute attention? Precepts, doctrines, and maxims, cannot be the inſtruments of nature in Education, for they are not expreſſed by an univerſal language: actions and not words produce moral virtues; and authoritative injunctions will not have that effect, while the preſent conſtitution of the moral world remains; as wiſhes will not affect the weather, or intreaties the uniform and neceſſary operations of nature.

The uſual method of influencing youth, appears to me eſſentially wrong. Thoſe who have good or bad parents, and thoſe who have not known either, are inſtructed in the ſame precept, "honor thy father "and mother:" and all the virtues of a moral character are forced by hopes and fears; not planted as they ought to be, in

their proper ſeaſons or times. The virtues may be produced, by attending to the general, though ſilent inſtructions of nature. Do you wiſh to induce a child, to love his brothers and ſiſters? Do not enjoin it as a duty: for injunction cannot effect; it may obſtruct your purpoſe. Produce connections or good offices between them; and you will obtain the object. Do you wiſh to render him ſuſceptible of the great paſſions of love, friendſhip, patriotiſm, and univerſal benevolence? Do not inflame or infeeble his opening mind, with the glowing ſtrains of ancient or modern eloquence on the ſubjects: train him in the actual exerciſe and art of ſacrificing preſent gratifications, to thoſe at a little diſtance; and teach him by repeated experience, that every pleaſure is multiplied by the participation of others. This will render truth, fidelity, tenderneſs, compaſſion, generoſity, and benevolence; not, as they now are, matters of ſentimental antitheſes, of poetical ornament, and oratorical enthuſiaſm; but diſpoſitions eſſential to the mind; principles

inter-

interwoven with its conſtitution; and habits, it muſt be under a neceſſity of indulging.

This is the art of Education.—My object is to diſtinguiſh it preciſely, from the falſe and pompous artifice which has ſo long aſſumed the name. If the diſtinction were underſtood; if able men would lead the way in the paths of reaſon; it cannot be doubted that a conſiderable part of the world would follow.

Attempts to reform ſchools, have not been generally by ſuch men. Thoſe who have formed new inſtitutions, have been ſatisfied with obtaining the ends of ancient eſtabliſhments in a ſhorter way, or by eaſier means. But the ends to be obtained; and the means uſed, are alike unworthy of attention, compared with the great objects in the wiſe and honorable direction of the human mind.

Reaſon and cuſtom are at variance in their motives; and they differ in the means of acquiring their objects. The inſtructions of nature are by trial and

experience; thoſe of Education by words, maxims, and precepts. Reaſon produces knowledge; ſchools are employed by learning; children are generally ſent to ſchools; and the tutor is in effect the parent of the child. A tutor ſhould have uncommon abilities, to ſuperintend the education of a great number of young people, for whom he can have no affection. His real buſineſs, is to add the experience of former times, or of other people, to the experience which the child is daily making on what befalls him. The tutor ſhould therefore ſeldom interrupt the attention of his pupil, to the events which occur; and which are forming his paſſions and reaſon. They furniſh the foundation. Learning may add to it, uſeful and ornamental ſtructures.

Children, when put to ſchool, are literally put to books; under the care of a man who is merely a librarian in authority; and who may not have an idea of his real duty. With him, learning is every thing; and the uſe of learning—is to be learned.

The

The ignorance and ill-conduct of literary inſtructors, are aſtoniſhing.—This will appear, if in the Lectures I am to read, I can point out the real co-incidence of experience and learning in qualities; in quantities of extent and power; in poetry, fables, arts; and in private and public duties.

LECTURE

LECTURE VI.

PRIVATE ATTEMPTS TO REFORM PUBLIC CUSTOMS.

ON the ſubject of Education, it is of little uſe to form general maxims; rules admit of exceptions and in ſome caſes, the exceptions are ſo numerous, and powerful, they deſtroy the effect of the rules.

It is neceſſary, maxims ſhould be brought to the teſt of experiment; and experiments ſhould be conducted with judgment. The principles and opportunities, which have conferred ſplendid immortality on the name of Spalanzani, occurred to millions of common underſtandings, without effect: and maxims of Education, which, under the direction of ſkilful and comprehenſive minds, might form pupils to any degree of excellence; would probably

probably in common hands, loſe their effect, or be productive of inconvenience and injury.

The general principles governing the conduct of men, are reaſon and habit. It is the privilege of a few to be directed by the former; all men are actuated by the latter: the multitude wholly; the wiſe and virtuous in ſmaller degrees. When reaſon and habit concur, deſirable conſequences take place: when at variance, inconſiſtency and miſery are the effects.

In Education, men are governed principally by habits: to affect an alteration in any principle actuating nations, may require the efforts of wiſe and uſeful talents in a fortunate ſucceſſion of ages.

We are not to wonder, clear demonſtrations of folly and abſurdity in eſtabliſhed modes of Education, ſhould not greatly affect them. It may be queſtioned, whether an attempt to act on reaſonable maxims, by all who have been accuſtomed to obey habits; would not be miſchie-

vous. They who imagine the injurious tendency of plans in uſe, demonſtrable; ſhould check their paſſion for improvement or reform, by attending to the poſſibility that the evils they complain of may be heightened by ſubſtituting principles for prejudices in the proceſſes of ignorant and unſkilful perſons.

The progreſs of truth is ſlow; but, in the ordinary courſe of things, it is certain and effectual. The preſent ſyſtem of habits and prejudices may have been formed of unworthy ingredients. The prevalence of mildneſs and benevolence in religious ſyſtems; a rational and amiable morality; and a wiſe and beneficent juriſprudence,—may be ſcattering general though imperceptible principles, to produce in future the materials of better habits and prejudices.

On this ſlow and gradual progreſſion, the reaſonable hopes of benevolent reformers, muſt be generally founded. Every judicious attempt, however, has the merit of contributing to the deſirable end. And if the

the wiſe and virtuous were content with accelerating, inſtead of being impetuous to accompliſh; their efforts would ſeldom be loſt in contentions with thoſe they would benefit; who are apt to recoil, if preſſed upon, and to treat their benefactors as enemies. All revolutions in prepoſſeſſions and cuſtoms have exemplified theſe obſervations: and we are not to expect, Education ſhould be exempted from the inconveniencies of all other ſubjects of human inveſtigation. In the preſent condition of mankind, the multitude muſt be actuated by habits; not by principles. Projectors, who would reform general plans by introducing reaſonable principles, where habits only can have effect, are indebted to inexperience and folly for their diſappointment and mortification. Habits are blunt inſtruments, ſuited to unſkilful hands: reaſonable and philoſophical principles are edged tools; and they might deſtroy inſtead of ſerving thoſe who are not inſtructed in their uſes.

If

If in any caſe, we ſhould conceive ourſelves ſufficiently enlightened, to obſerve or ſhew the abſurdity of prevailing cuſtoms; we muſt be guilty of an offence againſt wiſdom, in attempting ſuddenly to obtrude philoſophical maxims on minds accuſtomed merely to habits. It is our duty to exemplify the rules we have adopted in our manners and families; and if they prove excellent, as we imagine, they will contribute in ſome degree to the cuſtoms and habits of communities.

With this confined and humble view of the efficacy of private attempts to reform the errors of education, I made the experiments, I ſhall relate in the enſuing Lectures.

It may be proper to obſerve, though not led wholly by inclination to the inſtruction of youth, I do not recollect an inſtance in which I quitted the purſuit of truth for immediate intereſt. It is not to be ſuppoſed, however, in all the connections I have had with young perſons,

ſons, my object has been experiment or inveſtigation. A preceptor generally acts under direct contracts for ſpecific purpoſes; and neither honor, or juſtice may admit of the liberties to which I allude. When allowed by a general confidence, I made the experiments I ſhall relate; and they were purſued, without much attention to intereſted conſiderations.

In detached eſſays or lectures, general propoſitions muſt be frequently repeated.

The purpoſe of Education, under every plan which has been ſuggeſted, is to 'train 'up a child in the way he ſhall go, that 'when he is old, he may not depart from 'it.'—This is not diſputed.

Men have differed only in the means of effecting the general purpoſe: ſome depending on authority, inſpiring fear and terror; others, wiſhing to leave the human conſtitution to develop its powers, as we leave flowers or trees, employ the hand of the maſter in removing obſtructions, and directing the tendencies of nature to produce uſeful and beautiful forms.

Modes

Modes of proceeding directly oppoſite, produce oppoſition and enmity in their reſpective partizans; and where either is eſtabliſhed, it is not without obloquy and danger that others are adopted.

The plan in general credit, is that of which authority or fear is the principle: for the ſame reaſon that arbitrary governments under various forms have been generally eſtabliſhed. Every underſtanding is competent to wield the ſword of a deſpot; while the arrangements of political and civil liberty, ſeem to be barely within the reach of human talents.

In Education, every ſolemn and pedantic brute may terrify feeble and helpleſs infancy into convulſive efforts: it may be barely in the power of the wiſeſt mind to comprehend the tendencies and direction of the human frame; to aſſiſt without controling its powers; and to correct its deviations without deſtroying the ſpirit which may occaſion them. In both caſes, the eaſy method is adopted by ordinary underſtandings; who to exult in ſuperiority of numbers,

numbers, and in the difficulties which embaraſs or defeat the efforts of thoſe who quit the public path, for the labyrinths of regulated liberty, or of reaſonable education.

Theſe enthuſiaſts; theſe viſionaries, as they are commonly denominated; are not likely to be reclaimed, or induced to relinquiſh their hopes, by the reproach and ridicule of opponents. Eſtimating the bleſſings of liberty, or of a reaſonable and humane education, by effects in detached and imperfect inſtances; their imaginations form ſplendid ideas of perfect ſyſtems, executed with wiſdom and probity. Though theſe ideas may never be realized: yet, like perfect forms and models in the arts, they are preſent to the mind of the artiſt; who enlarges his ſatisfaction and pleaſure, as he approaches and copies them.

With theſe ſentiments of the poſſibility of ſucceeding in a reaſonable plan of education; and with an opinion of the happy conſequences of ſucceſs, which numerous

and mortifying disappointments have not changed, I passed the bounds of despotism: but I must confess, the man who flies his country, and every instant dreads the vengeance of vindictive tyranny, could hardly feel an anxiety more poignant and distressing. Though the common method be condemned by writers of authority, and by the conversation of the wisest men of all orders and professions; these circumstances should be deemed like the murmurs of liberty in Turkey, which no man would chuse as rules or directions of practice.

In this situation, my first desire was to obtain assistance or direction from books. That may be easily gratified in the common method. By deviating from it, the resource was cut off: and I found myself engaged in an anxious and unavailing search of lessons and instructions, suited to the capacities of children.

Though the eloquence of Rousseau, in reproaching the errors of Education, had made indelible impressions on my mind; the idea of leaving children to themselves;

or employed only in exercises to invigorate their bodies; had so much the character of brutality as to be inadmissible. An attempt to apply the customs of savage, to the manners of civil life, appeared, prima facie, an absurdity. I therefore persevered in the opinion; as to every season of savage or civil life, there must be suitable employments; the art of Education must be to discover and direct them.

It would not contribute to your instruction or entertainment, that I should detail numerous and fruitless efforts, to furnish children with occupations, which would benefit and improve, without checking their activity and sportiveness. The little books I composed, and the abridgments I made, were so numerous, and accomplished with so much trouble; that minute accounts of my own delusions, would only occasion regret. It may be sufficient to observe, in the repeated and anxious trials of several years, I could neither procure or compose lessons, which children under the age of ten could com-

comprehend, or by which they might be materially benefited.

It will be ſaid, Rouſſeau had made the diſcovery before you: and you might have relied on his authority. I did not imagine, that Rouſſeau had made the diſcovery. If I had, I was not diſpoſed to take an opinion pregnant with intereſting conſequences, on his authority.

Rouſſeau's obſervations have a tone of invective, and ſpirit of acrimony, which do not commonly accompany experience; his ſyſtem is too comprehenſive, and its parts too harmoniouſly fitted, to be the reſult of actual obſervation: the whole has an air of romance, which has little influence on the judgment and underſtanding, however it may affect the fancy.

That the leading maxims in Rouſſeau's ſyſtem were not his own, was the reaſon I had recourſe to him. Though I had peruſed his animadverſions on common errors with perfect conviction of their juſtice, I conſidered the plan, as the production of an imagination which had no means of diſcovering

covering truth, but by ſuppoſing it in every caſe, the reverſe of error, abſurdity, or falſehood:—means too vague and uncertain for buſineſs or practice.

By a particular attention to paſſages in the Emile, which ſeem not to have been deſigned to attract notice; it may be perceived, that the maſters of Rouſſeau in the ſcience of Education are the ancients: and that he has drawn his principles and maxims principally from the writings of Plutarch. A reader moderately acquainted with antiquity, on peruſing the Emile, will not be impreſſed with the novelty of its general doctrines: though he may be charmed by the eloquence recommending them; and aſtoniſhed at the ingenuity with which they are rendered unpopular.

He imitates Plato, in adopting principles from the inſtitutions of Lycurgus. The general direction of the Greek enthuſiaſt, is to form the body by exerciſe, and the ſoul by muſic. The ſeventh Book of the Republic is employed in recommending arithmetic, geometry, and the other

ſciences which prepare for dialectic, to be taught in infancy: the children, to be educated by the ſtate; and though ſuckled by their mothers, not to know them.

The firſt maxim of Pythagoras is, to unlearn to talk, and learn to meditate—he adviſed to bring up youth in labor, exerciſe, and action conducing to fortitude; keeping back the gratifications of love; and attending to diet, with a view to the underſtanding. The mind purified by temperance and diſcipline; he introduced ſenſibles, as mechanics and mathematics; then, the ſpeculations between corporeals and intelligibles; and laſtly, the objects of underſtanding.

Cæſar obſerves, the children of noble Germans ran about naked and dirty, like thoſe of poor peaſants: that being under no conſtraint, not confined to learn any thing, and at liberty to exerciſe their natural powers; the ſalutary indulgence of innocent inclinations, gave them the high ſtature and robuſt vigor which aſtoniſhed the ſouthern nations.

It is not my intention to diſpute the originality of the genius of Rouſſeau: nay I am ready to admit, that few modern writers, have better claims to the diſtinction. The admirers of that celebrated writer, will not therefore be offended, if I aſſign to many of his maxims, better authorities than they could derive from his experience or name. In the preſent ſtate of ſcience, men afford little credit to the ſpontaneous ebullitions of ſplendid imagination; and have no faith in knowledge by intuition. The general appeal is to experiment and fact; and even their teſtimonies are ſcrupulouſly examined.

The following facts, conciſely and occaſionally hinted by Plutarch, furniſhed Rouſſeau with themes of pathetic declamation and pointed ſatire, which have rouzed the attention, and alarmed the prejudices of Europe.

Plutarch intimates the particular attention of the Spartans, to the dreſs and manners of the women; with a view to obtain children healthy, robuſt, and properly

formed. They were taken from the parents at the inſtant of their birth; adjudged to live or die, as they were well or ill formed; and conſigned to public nurſes.

Though the genius and inſtitutions of Lycurgus are the objects of his idolatry, Rouſſeau paſſes theſe circumſtances without approbation or cenſure. He was not diſpoſed to mention Sparta without encomium. There is a difficulty in reconciling the cuſtom of aſſigning children to nurſes, with the general prudence of Spartan regulations. It may be ſuppoſed the mothers were the nurſes, under the direction of proper magiſtrates. They were ſo celebrated in Greece and Aſia, that governors and kings had recourſe to them, to enſure the lives of their children. Their maxims were thoſe, which Rouſſeau forcibly and repeatedly inculcates. Children were not ſwaddled; and they were expoſed to all weather. Rouſſeau properly adds the daily uſe of water, though forbidden to the Spartans. They were enured to pain, hardſhip, ſolitude,

and

and darkneſs: caprices, humors, or tears, drew no attention; and they were not intruſted to hirelings or ſlaves. They went bare-footed, and performed their exerciſes naked. Every claſs had an apartment, in which the children ſlept on large reeds, mixed in winter with the down of thiſtles. At twelve, they were furniſhed with thoſe companions, which in modern languages are improperly denominated lovers: perſons who diſtinguiſhed them as favorites, and were voluntary tutors. Rouſſeau had his eye on theſe, whenever he delineated a governor or preceptor. There was a general commander, who appointed the Irenes (Εἰρῆνες) or governing boys; captains of their bands in war, and rulers of their amuſements in peace. Conſidering Sparta as a camp, it is difficult to imagine inſtitutions better calculated for the community, than thoſe of Lycurgus.

As the general incidents of human life, in all ſituations, and under all governments, require reſolution, fortitude, and patience; the perſuaſive talents of Rouſſeau have rendered

dered it difficult to contend againſt the uſe of Spartan ſeverities, in the diſcipline and education of young perſons.

But diſcipline has not often given me trouble. My buſineſs not leading me to interfere in the management of daughters, I was not embaraſſed with many of thoſe modern cuſtoms, which ſo immediately enfeeble and diſtort the conſtitution. In families, denominated faſhionable, the ſtated arrangements are ſuch, that boys muſt be conſigned to a tutor in ſeparate apartments, or to ſervants; or baniſhed the family, where they would be nuiſances. When that ſpecies of conſignment has taken place, the father ſeldom ſees his ſon: but he aſſumes with affected dignity the office of a magiſtrate, and is determined reſpecting him, by informations to the advantage or diſadvantage of thoſe with whom the child is intruſted. Theſe informations are ſuſceptible of management, intrigue, and deception; and the father may be wholly unacquainted with the ſtate of

of his child, in every circumſtance but his health.

Though the ſyſtematic ſeverities of Lacedemon, would induce thoſe domeſtic magiſtrates, denominated parents, to give judgment againſt the tutors or ſervants, who had recourſe to them; meaſures as conducive to the health, vigor, and activity of young people may be taken, without danger from the ignorance or deſpotiſm of domeſtic tribunals.

It is not ſo with learning. Whether the preceptor be an appendage to a family, or the pupils conſtitute his own, he is generally under a contract to lead them through certain books, and to force on their memories certain abſtract and metaphyſical rules, in given periods: ſubject to the deciſion of the above tribunal, where the accuſing party is the judge. This circumſtance may baffle firſt efforts to reform the uſual mode of education. The tutor or governor literally regards his contract; and has no concern beyond the progreſs of the pupil in books,

books, that he may be acquitted at the period of examination.

The method has been condemned, by men of great reputation for wiſdom and goodneſs. In modern times, the daring genius of the immortal Milton firſt ſhook its credit: the penerating, modeſt, and virtuous Locke, pointed out parts in which it was aſſailable; and if the prudence and conduct of Rouſſeau had been equal to the vigor of his genius, he would have forced its ſtrongeſt holds.

It has been the object of theſe writers to revive the maxims and diſcipline of antiquity: and it has been my fortune to make ſome trials of them, in the following order.

I have had occaſions to compare the different effects of leading children immediately to books; and of educating them by circumſtances, obſervation, and facts.—In this part of the ſubject, you will obſerve that I had in view, the celebrated paradox of Rouſſeau, 'that in order to gain time, 'we muſt loſe it.'—From the ſpecies of knowledge with which children are furniſhed,

ſhined, the firſt ſtep is to truth; which may ſucceeded by the virtues of a moral character, united to the accompliſhments of an enlightened mind.

But as my experience has not led me over the compleat circle: as in thoſe parts I have traced, my expectations have been often diſappointed; it will be with ſome difficulty I can reconcile my adherence to facts, and a deſire of rendering the relation intereſting. A novel, on any ſubject, may be made captivating; but a detail of facts, may require addreſs to obtain attention.

LECTURE

LECTURE VII.

MORAL SEASONS.

THE manner in which the ingenious, but petulant author of Emile has treated claſſes and profeſſions: the violent incurſions he has made into the provinces of the preceptor, phyſician, and divine; have obſtructed his views. Men who govern public prejudices and cuſtoms, being irritated by peeviſh ſarcaſms and capricious injuries; diſregard his good deſigns, or ſuſpect his plauſible pretenſions. Hence the opinion ſo fatal to the plan; that it has a tendency to overturn ſacred inſtitutions, or to diffuſe ſentiments injurious to the piety and morals of the people. It is an error, not unuſual with the public, to charge a plan, with the indiſcretions of its author; and there is hardly any circum-

ſtance ſo unfavorable to all attempts on prevailing prejudices.

If the ſubject under conſideration be fairly ſtated, it will be perceived not to affect the general purpoſe of Education; but the means only of obtaining that purpoſe. It is not in diſpute, whether man is to be rendered wiſe, virtuous, or religious; but whether the cuſtomary method, or that which ſome writers have lately attempted to introduce, be the moſt natural, expeditious, and effectual?

I need not inform you, I have experienced the effects of the eſtabliſhed method. I was educated, according to its ſevereſt maxims. I have aſſiſted in the education of youth on the ſame plan: and its obvious, and invariable error, is to force out purpoſes prematurely. It is the ſpring, at its opening; exhibiting the treaſures of autumn. Hence the general diſappointment in modern education. Inſtead of leading children from elements; from apprehenſions and perceptions, of which they are ſuſceptible; to knowledge, virtue,

virtue, or religion: the prudence and anxiety of preceptors, to ſecure their objects, infuſe them prematurely into the mind. The effects are uniform: for I have never ſeen an inſtance in which youth have not been reluctant or diſinclined to knowledge, virtue, and religion.

The children of perſons eminent for piety are uſually and uncommonly impious:—thoſe of ſcientific ſtudents are generally in contraſt to their parents. Many cauſes contribute to theſe problematical appearances: the general reaſon is, anxiety to anticipate nature, by forcing on children the principles and virtues of men.

The plauſible reaſon of the method is, the prevalence of habit, in every employment of the mind. The uſe of the underſtanding is confined to ſmall numbers, and to them only in certain caſes: and if men be not ſecured by habits, before the judgment is formed, their virtue and happineſs may be irretrievably loſt.

If this reaſon were fully admitted, it would not juſtify the mode of rendering every thing

thing an object of credulity, and the ground of pre-poſſeſſion. That the uſe of reaſon extends to a ſmall proportion of mankind, is owing to the general practice of impreſſing on the memories of children maxims and principles, which ſhould be the effects of inveſtigation and judgment. The memory is miſemployed, and the capacity of reaſoning never formed. Habit may ſecure them in the forms and practices of religion or virtue: but their minds are mutilated; and the habits which ſhould derive their impulſe or direction from the underſtanding, either prevent its formation; render it feeble; or lead it in captivity.

Other reaſons of the eſtabliſhed method are the unity, ſimplicity, and effect of the principle, by which it is directed. We ſee, in nature, every purpoſe obtained, in direct and ſecure methods; and the inventions of ſcience and art are deemed excellent, when the objects are produced with the leaſt expence of time or materials. The votaries of the common mode of Education, exult in its claim to this ſpecies of merit: for

they alledge its principle to be one; eaſily adopted; and in all caſes effectual.

That principle is fear: and though the facility of adopting it be not queſtioned; that it is effectual in obtaining the end of education, is preciſely the ſubject of inveſtigation and diſpute.

That the exerciſe of authority will produce apparent obedience, is not denied: but the effect of fear is ſervility or hypocriſy; qualities to be avoided, in the cultivation of the human mind. And is the intereſt, or happineſs of knowledge and virtue, ſo inconſiderable, that it is neceſſary to force men into them by terrors or puniſhments?

It is ſaid, the advantages and pleaſures of knowledge are not ſo eaſily diſplayed as the terrific enſigns of authority: all men are competent to impel youth by puniſhments; but few can lead them by the leſſons of utility; and a principle ſuited to the majority, is the deſideratum in the art of Education.

It may be neceſſary only to reflect on the painful years, which many of us have ſpent at

at ſchools, to be convinced, that the mere exerciſe of authority, though it may have forced us to learn, never gave riſe to our virtues or good diſpoſitions.

Fear, therefore, is not an effectual principle of Education. The advantages and pleaſures of information and good conduct, are as obvious to all capacities as the effects of puniſhment: and the talents of inſtructors are ſo far from being under the neceſſity of diſplaying them, that they are immediately and infallibly diſcovered by the activity, induſtry, and obſervation of the children.

Here we approach the ground which is diſputed with animoſity.

What, are we to wait the acquiſition of knowledge and virtue, by the experience of young people?

There is no other method of producing them.

May they not be benefited by principles and maxims, from the knowledge and experience of others?

Certainly: but not before the operations of their own minds have produced ſo much knowledge and virtue, as to furniſh ſubjects of analogy, compariſon, and aſſimilation. Here the limits of experience and learning may be accurately marked: and it is the buſineſs of a preceptor, attentively to obſerve them. The ſame uſe of books, which at a period too early may enfeeble, prevent, or deſtroy the powers of the mind; at proper ſeaſons, will accelerate their growth, and multiply their information.

It may be further alledged, the early uſe of books, and the injunctions of leſſons by authority, are the occaſions of order, quiet, and decency in children; which could not otherwiſe be produced: that by being confined to taſks, an eſtimate is made of their time, and they are accuſtomed to periodical applications; the habits of which may be of the utmoſt uſe.

This argument, feeble as we may obſerve it, is among the moſt effectual in ſupporting the cuſtomary mode of Education. The

reluctance of parents, and preceptors to quit uſages familiar to them, ſeems to be juſtified to themſelves and others, by a deſire to be aſſured, that children are actually employed; or that they execute certain injunctions in given periods. But this mode is like the artifice of penury; by which all the advantages of life are ſacrificed to the ſecurity of preſent poſſeſſion. If, inſtead of being forced, children were led into employments and purſuits adapted to their capacities; the various intereſts engaging them would fill up their time, and divide it into portions, having no intervals of that weary and miſchievous idleneſs to be obſerved in pupils of common ſchools. It is probable the name of the perſon may be loſt, who invented the mode of driving hoops in the ſtreets. It has been given boys, not only an amuſement conducive to health; but a ſpecies of dexterity, reſolution and perſeverance, which may probably be of more uſe than committing Virgil or Horace to memory. Let it be aſſigned as a taſk; and the amuſe-

amuſement will diſappear: the exertion of authority will not reach beyond the view of the tyrant; and the boy who now overcomes the difficulties of crouds, will be obſtructed by the firſt paſſenger, and wearied with the ſlighteſt exertion. Every purſuit in which we would intereſt young people, is ſuſceptible of an impulſe ſimilar to that which engages the boy to drive his hoop. The Education by impulſe directing the choice, muſt therefore be more effectual than that which violently forces the mind; and converts it into a reſiſting maſs.

By ſtating the general arguments for the common method of Education; and making general objections, we may be prepared to conſider meaſures which perſons of great abilities, and of the beſt intentions, have lately attempted to introduce.

The man whoſe eloquence is moſt diſtinguiſhed in ſupporting the credit of theſe meaſures, has had the addreſs to intereſt humanity on his ſide.

'Although the longeſt period of human 'life is determinate; and it be eaſy to cal-

'culate

'culate the probability of our reaching that 'term at any intermediate age, yet nothing 'is more uncertain than the duration of 'life in individuals; very few of whom 'arrive at its longeſt period. Life is moſt 'precarious at its commencement; the leſs 'time we have exiſted, the leſs hope have 'we of future exiſtence. Of all the chil-'dren born, the half at moſt reach the age 'of fourteen; and it is very probable yours 'may not reach the age of manhood.— 'What then are we to think of that bar-'barous method of education, by which 'the preſent is ſacrificed to an uncertain 'futurity; by which a child is laid under 'every kind of reſtraint, and made miſer-'able by way of preparation for a pretend-'ed happineſs, of which we can give no 'account, and which we have reaſons to be-'lieve he may not live to enjoy? Suppoſing 'the method not unreaſonable in its deſign, 'how can we ſee without indignation the 'innocence of infancy ſubjected to a yoke 'of inſupportable rigour; and children, 'condemned like galley-ſlaves, to continual

'labour, while we are far from being af-
'ſured that ſuch reſtrictions and mortifi-
'cations will ever be of ſervice to them?
'The age of cheerfulneſs and gaiety is
'ſpent in tears, puniſhments, threats, and
'ſlavery. We torment the poor creatures
'for their future good, and perceive not
'that death is at hand, and ready to ſeize
'them amidſt all theſe ſorrowful prepara-
'tions for life. Who can can tell the num-
'bers of harmleſs infants, which have fal-
'len victims to the extravagant ſagacity of
'their parents and guardians? Happy to
'eſcape ſuch cruelty! the only advantage
'the poor ſufferers reaped from the evils
'they endured, was to die without regret-
'ing a life of miſery.

'MAN! BE HUMANE!—it is the firſt, the
'chief of moral duties, to ſhew humanity
'to every thing relative to man, whatever
'be its age or condition.

'What? is wiſdom void of humanity?
'Regard children with tenderneſs; indulge
'them, in their diverſions, their pleaſures,

'and

'and in every thing dictated by their harmleſs natures.'

Theſe juſt and pathetic ſentiments have had their full effect on the hearts of parents; and have inclined them to a relaxation in that ſpecies of diſcipline by which infancy is violently driven into paths of learning.—But the advantage obtained by the ſame advocate in appealing to the heart, is loſt, when he addreſſes the underſtanding; and the public opinion awes into ſilence thoſe humane and affectionate parents, who would admit the following maxims.

'May I venture here to lay down the 'greateſt, moſt important, and moſt uſeful 'rule of Education? It is, not to gain time, 'but to loſe it?

'The firſt part of Education, therefore, 'ought to be purely negative. It conſiſts 'neither in teaching virtue nor truth; but 'in guarding the heart from vice, and the 'mind from error. If you could be con'tent to do nothing yourſelf, and could 'prevent any thing being done by others;

'if

'if you could bring up your pupil healthy,
'and robuſt to the age of twelve, without
'his being able to diſtinguiſh his right
'hand from his left, the eyes of his un-
'derſtanding would be open to reaſon at
'your firſt leſſon; void both of habit and
'prejudice, his paſſions would not operate
'againſt your endeavours, and he would
'become under proper inſtructions the
'wiſeſt of men.'

It is difficult to imagine, a writer of fine talents and diſintereſted views ſhould have any inducements, to ſacrifice the truths he ſeems to adore, to the antitheſes and obſcurities of ſtyle; or to the deſire of contradicting public opinions in the moſt direct and offenſive manner. To *gain* time by *loſing* it; to bring up a child to the age of twelve, without forcing his underſtanding, either by circumſtances or leſſons, that he may not diſtinguiſh his right hand from his left; and to find his underſtanding miraculouſly opened to reaſon at the firſt leſſon:—theſe are pantomimical prettineſſes, which may ſuit poets or dramatic managers; but they degrade

grade the leſſons of philoſophers, on a ſubject ſo important as Education.

The offence has not been over-looked: it has involved in its guilt the various merits of the writer.

But we will not imitate the indiſcriminate injuſtice, which condemns talents of the firſt order, for failings and blemiſhes in their exertion. While we regret the petulance which could offer it as a maxim, 'That 'to do right, is to take the road directly 'oppoſite to that which is in uſe,' we cannot fail of inſtruction and advantage from the numerous and accurate delineations he has given of cuſtoms and principles, deeply affecting the ſcience of Education.

I mean to bring before you the pretenſions of oppoſite modes in diſtinct claſſes; we muſt not therefore quit this part of the ſubject until we have heard every thing ſaid on it by its celebrated advocate; and obliged him either to confute or to explain his paradoxes.

But this being an undertaking of difficulty, it muſt be the ſubject of a diſtinct

Lecture.

Lecture. Here, however, we may anticipate an objection to obſervations on the writings of an author, whoſe merits and faults are conſidered with animoſity. The obſervations may abate the animoſity, by ſhewing there are no reaſons for it.

'But, if you have purſued methods of 'a milder and more ſucceſsful nature than 'thoſe in common uſe—why not ſtate them 'diſentangled with the ſpeculations of a vi-'ſionary.'

I have hinted, that I do not conſider the principles of Rouſſeau, as the effects of his obſervation; much leſs as the reveries of his wonderful imagination. They are formed out of ſcattered hints in the hiſtorians of antiquity; in the works of Plutarch, Seneca, and Locke: but they are collected and brought into view, in a manner which, though commanding attention, leaves doubts and apprehenſions on the mind.—The authority of Rouſſeau, or the fate of any principles peculiarly his own, might be left to the reſentment of an iritated public without much injury — but the wiſdom of ancient

times

times, is an admirable ſchool of knowledge: and I wiſh to contribute the little aſſiſtance my experience has afforded, to reſcue the maxims and practices of antiquity from the effects of indiſcretion, caprice and petulance, in their able and eloquent advocate.

By another method, an air of greater originality might be given to theſe Lectures: but I conceive they would not be ſo uſeful to thoſe who hear them.

LECTURE

LECTURE VIII.

ACTIVITY AND CURIOSITY OF CHILDREN.

Virtutem doctrina parit. Hor.

IF my memory does not deceive me, Longinus places the art of criticiſm, among the employments of mature and accompliſhed minds.

But the purpoſe of theſe Lectures is not criticiſm; according to any definition hitherto given of the art: the buſineſs of which is to eſtimate the merits or defects of authors. The peculiar character of Rouſſeau's genius; and the beauties and blemiſhes of his writings, may appear in our obſervations: but they are not the objects in view.

Rouſſeau is in full poſſeſſion of public attention; as much by indiſcretion as by talents.

talents. Parties are formed for the deſtruction and defence of his fame: there is therefore a chance of intereſting the public on queſtions connected with his fate.

There is alſo a ſpecies of prudence, not commonly attended to, in rendering the influence of eloquence ſubſervient to the intereſts of ſcience.

An orator is a noviciate, not an adept, in accurate and ſcientific truths. The firſt glance of wiſdom on an ardent imagination produces enthuſiaſm, the characteriſtic of genius in the poet and orator. Near and intimate acquaintance, though it affords exquiſite and deſirable ſatisfaction, ſeems to extinguiſh, as unhallowed, the licentious fire of poetic imagination. Accordingly wiſdom and oratory, or wiſdom and poetry, we never find intimately aſſociated.

Rouſſeau, traverſing for his amuſement, the deſolate regions of Greece, in mutilated annals; took up hints on the diſcipline of youth, as virtuoſi collect fragments of antiques: judging of the whole, from beautiful

tiful parts, he became enamoured; and his imagination taking fire, it ſketched from ſuch materials, that poetic ſyſtem, that philoſophic fable; which we behold with feelings ſo mingled, as to be undetermined, whether to admire or condemn the ſeducer. But the magic of his ſtyle, introduced topics of diſcuſſion, where they had not been known ſince the extinction of Greek and Roman inſtitutions

To be heard on the ſubject of Education, it is therefore expedient to direct our obſervations to the works of Rouſſeau.

An attempt to arrange and diſentangle the principles of an author ſo popular; to bring them to the teſt of experience; and to ſuggeſt improvements,—may be of ſervice; and afford an example, however humble or imperfect, of that ſpecies of criticiſm, which unites the utility of learning and invention.

If this mode were adopted in moral and political, as in experimental and mathematical ſciences, we ſhould not be embaraſſed with

with vague theories and viſionary ſyſtems; and the progreſs of knowledge would have immediate effects on the conduct and happineſs of mankind.

With this view, we ſhall proceed in our obſervations on the methods of treatment recommended in Education, by the friends of the eſtabliſhed ſyſtem, and by the admirers of Rouſſeau.

I need not recapitulate the reaſons I have lately ſtated, as the principal ſupports of the common method; which enjoins application to books under the iron ſceptre of abſolute authority. Our buſineſs is with arguments of a tendency directly oppoſite; adviſing relaxation, indulgence, and delay.

When Rouſſeau, in the firſt book of the Emile, had given directions to eſcape the evils of the nurſery, he mingled philoſophical maxims with eloquent ſatires: but they were directed in a pointed manner, againſt principles in common uſe.

(Engliſh Edit. Vol. I. p. 66.) 'Sleep 'and nutriment, when too exactly propor-'tioned, become neceſſary to children at

'ſtated intervals; and in ſome time they 'indulge their propenſities, not from phy-'ſical neceſſity, but habit; or rather habit 'produces an additional neceſſity to that of 'nature: this muſt by all means be pre-'vented.—The *only habit* in which a child 'ſhould be indulged, is that of contracting '*no habit*.'

Paſſing over the contradiction in terms, eſſential to the paradox; it is amuſing to obſerve his directions reſpecting future c-cidents or misfortunes, depending on the power of habit.

How different; how ſuperior in dignity and utility, are the ſuggeſtions of Lord Bacon on the ſame ſubject. 'Celſus directs a va-'riety and change of regimen; though ſtill 'with the advantage to the more grateful 'ſide. E. G.—that a man ſhould accuſtom 'himſelf to watching, and ſometimes in-'dulge himſelf in ſleep, but oftenеſt the 'latter:—that he ſhould ſometimes faſt, 'ſometimes eat freely; but oftenеſt the lat-'ter: and that ſometimes he ſhould ſtrong-'ly employ, and ſometimes ſlacken the fa-

'culties

'culties of the mind; but oftenest slacken 'them.'

Rousseau thus introduces the first maxim of his celebrated system, p. 67. 'When 'a child begins to distinguish objects, *make* '*a proper choice* of those which are presented 'to it. Every new object is naturally inter-'esting to a child.'

This is the principle on which the art of Education is founded: and if it had been fully exemplified or extended to its objects, it would have rendered unnecessary the romance of Rousseau.

The rule is immediately, p. 69, repeated; and in so happy a manner, that I shall read the passage, to impress it on your minds. 'In a state of infancy, when the 'memory and imagination are inactive, a 'child is attentive to nothing, but what 'actually affects his senses with pain or plea-'sure. His sensations being the original 'materials of his ideas; to regulate the 'formation of those ideas agreeable to the 'order of things, is to prepare his memory 'to present them hereafter to his under-

'ſtanding. He is curious to touch and
'handle every thing he ſees; he ſhould be
'indulged in the gratification of this cu-
'riofity: it ſuggeſts to him a very neceſ-
'ſary courſe of experiments. Thus he muſt
'learn to feel heat and cold; the hardneſs,
'ſoftneſs, and weight of bodies; to judge
'of their magnitude, figure, and other ſen-
'ſible qualities, by looking, touching, hear-
'ing, and particularly by comparing the
'ſight with the touch, and judging by
'means of the eye of the ſenſation acquired
'by the fingers.'

If the genius of Sir Iſaac Newton had delineated the path of a child in the purſuit of knowledge, it would probably have been that pointed out in theſe paſſages:—and he would have employed early years, by directing the paſſions of infancy into ſuitable enquiries and experiments. Newton, with unaffected ſimplicity, would have ſpecified the principal objects, and obviated important difficulties. But his plan would have been peruſed without intereſt; without thoſe turbulent emotions, excited by the romance

of Rouſſeau: who converts a philoſophical principle into an *ignis fatuus*; perſuades the reader, that the world is plunged in error and darkneſs; and preſents truths occaſionally, to render the inconvenience of darkneſs more horrible.

When the anxious father or preceptor, is deſirous to trace the path of his duty; he is embaraſſed with contradictory injunctions, ſupported by the ſame perſuaſive and faſcinating addreſs. By the directions we have juſt peruſed, the intelligent tutor would endeavor 'to regulate the formation of ideas, agreeable to the order of things, and prepare the memory to preſent them to the underſtanding.'—But on proceeding, p. 171, 2, he is told, 'the apparent facility with which children learn, operates greatly to their prejudice; and though we do not perceive it, is a plain proof, they learn nothing. The delicate texture of their brains reflects, like a mirror, every object preſented to them, but nothing penetrates the ſubſtance or remains behind (p. 172.) Chil-

'dren being incapable of forming a judg-
'ment of things, have no real memory.
'It is true, they retain ſounds, figures, and
'ſenſations (where? unleſs it be in their
'memories): but they ſeldom retain ideas;
'and very ſeldom the connexions between
'them.'

When the ſubject is reſumed, at the diſtance of ſome pages, containing matter of a different nature; tolerable explanations are given of the paradoxes.

'As no ſcience conſiſts in the knowledge
'of words, ſo there is no ſtudy proper for
'children. As they have no certain ideas,
'they have no real memory; for I do not
'call that memory which is retentive only
'of mere ſenſations. What ſignifies im-
'printing on their minds a catalogue of
'ſigns, which to them repreſent nothing?
'Is it to be feared, that in acquiring the
'knowledge of things, they will not ac-
'quire alſo that of ſigns? Why then ſhould
'we put them to the unneceſſary trouble
'of learning them twice? And yet, what
'dangerous prejudices do we not inſtil, by

impoſing

'impoſing on them as a ſcience, a multi-
'tude of words, which to them are with-
'out meaning? In the very firſt unintelli-
'gible ſentence with which a child ſits down
'ſatisfied; in the very firſt thing he takes
'on truſt, or learns from others without
'being himſelf convinced of its utility, he
'loſes a part of his underſtanding; (a po-
'tential underſtanding we muſt ſuppoſe he
'means) and though he may dazzle the
'eyes of fools, he will not repair ſo confi-
'derable a loſs.'

'That kind of memory which is poſſeſ-
'ſed by children, may without ſetting them
'to ſtudy books, be fully employed. Every
'thing they ſee or hear, appears ſtriking,
'and they commit it to memory. A child
'keeps in his mind a regiſter of the actions
'and converſation of thoſe about him.
'Every ſcene in which he is engaged, is a
'book from which he inſenſibly enriches
'his memory; treaſuring up his ſtore, till
'time ſhall ripen his judgment, and turn
'it to profit. It is in the choice of theſe
'ſcenes and objects; in the care of pre-

'ſenting thoſe conſtantly to his view which
'he ought to be familiar with, and in
'hiding from him ſuch as are improper,
'—conſiſts the the true art of cultivating
'the primary faculty of a child. By ſuch
'means, we ſhould endeavour to form that
'magazine of knowledge which ſhould ſerve
'for his education in youth, and to regulate
'his future conduct.'

By thus tracing the author through a labyrinth of amuſing perplexities and plauſible antitheſes bordering on contradiction; we diſcover his meaning might have been expreſſed in a few ſentences.

That memory and curioſity are the firſt faculties, ſuſceptible of management or direction in the minds of children.

That ſimple ideas, the materials of knowledge, are the objects of curioſity: to be treaſured in the memory; and converted by the mind, when it has obtained the capacity, into propoſitions, maxims, rules, and principles.

That the order of nature is inverted, when attempts are made to impreſs propoſitions

ſitions or principles by their ſigns, on memories ſuſceptable only of the images of objects.

Having obtained this information, a father or preceptor would look around for thoſe productions of nature or art, on which the curioſity and memory ſhould be employed—No:—he is wrong; the child is to ſeek his own amuſement; and not to be employed at all.

After diſplaying the celebrated paradox, by which it is to be feared Rouſſeau intended merely to alarm public prejudices, 'That to gain time, we ſhould loſe it: he ſays, p. 135 'If children took a leap 'from their mother's breaſt, and at once 'arrived at the age of reaſon, the methods 'of education now uſually taken would 'be very proper We ſhould not tamper 'with the mind till it has acquired its 'faculties; for it is impoſſible it ſhould 'perceive the light we hold out to it while 'it is blind. P. 170, You are alarmed at 'ſeeing a child paſs its time in doing no-'thing. Is it nothing to ſpend its days in

'freedom

'freedom and happineſs. Dancing, play-
'ing, and runing; is this doing nothing?
'Depend on it, he will not be ſo fully em-
'ployed again during life.—Do not be
'apprehenſive therefore of any danger from
'this pretended loſs of time. What would
'you think of a man who, in order to make
'the moſt of life, ſhould determine never
'to ſleep?—Infancy is the ſleep of reaſon.
'P. 177, I have heard it ſaid, children
'ſhould be engaged in ſtudies, that require
'nothing more than they ſhould be able to
'ſee: this maxim may poſſibly be right, if
'there be any ſuch ſtudies; but, for my
'part, I know of none. P. 218, Should I
'engage to ſhew, in what manner the
'long vacancy of childhood might be em-
'ployed, I muſt deſcend to particulars,
'which might appear ridiculouſly circum-
'ſtantial. Fine leſſons indeed! it may be
'ſaid; which, according to my own con-
'feſſion, are confined to ſuch things as need
'not be taught.—My good friend, you are
'miſtaken: I inſtruct my pupil in an art,
'the ſtudy of which is tedious and difficult;

'and

'and of which yours certainly knows no-
'thing: — this is the art of being igno-
'rant.'

Theſe, and paſſages of a ſimilar kind, which have eſcaped the ſearch I have been at leiſure to make, are ſcattered through the firſt and ſecond books of the Emile: and they are generally at ſuch diſtances from explanations; nay, they are often introduced with a diſpoſition ſo obvious, either to inſult ignorance or offend prejudice, that they produce reluctance and diſlike to the advice of the author.

His general idea of the treatment of infancy, is borrowed from his maſter Plutarch; who ſays, that 'Sophroniſcus conſulting 'the Oracle on the birth of Socrates, was 'enjoined to ſuffer the child to purſue the 'diſpoſitions of his nature: for he had a 'guide within him better than five hun-'dred maſters?'

Rouſſeau refers, p. 170, to the authorities of Plato and Seneca: the former, 'in the 'ſyſtem of his republic, which is eſteemed 'ſevere, brings up the children amidſt

'feaſting,

'feasting, mirth, songs, and amusements;
'so that it might be imagined, his whole
'intention was to teach them to divert
'themselves.' Seneca, speaking of the youth of the ancient Romans, says they were always on their feet; and nothing was taught them which required their sitting.

The obvious inferences from these and other passages in history is, that the ancients thought action better suited to children than contemplation: and the principle of Education for this period of life, which Rousseau meant to establish, might have been expressed in a sentence—that the activity of infancy or early youth, was associated by nature with curiosity almost insatiable; and that the duty of parents or preceptors is to guide activity and curiosity to their objects, as the materials of consideration, comparison, or contemplation, the future employment of their pupils.

It is however, but justice, that the author explain his meaning; which he does repeatedly, with his usual perspicuity and force.

force. I have been at greater pains to collect his atonements than crimes: they are ſcattered in a deſultory manner, through the firſt and ſecond books of the Emile; and he ſeems to have been only anxious in the method of their introduction, they ſhould not appear as conceſſions to that part of the public, he was aſſured would be offended.

Their intention and meaning are comprized in the following paſſage, p. 198.

'As we think it not enough children ſhould 'be children, but expect they ſhould be 'maſters of arts; fathers and preceptors, 'think they never can have too many checks, 'corrections, reprimands, menaces, promiſes, 'inſtructions, fair ſpeeches, and fine argu'ments. You will act wiſer by being reaſon'able yourſelves, and never arguing with 'your child.—Exerciſe his corporeal organs, 'ſenſes, and faculties as much as you pleaſe; 'but keep thoſe that are intellectual in'active as long as poſſible. Be cautious of 'all the ſentiments he obtains previous to 'the acquiſition of that judgment which 'ſhould ſcrutinize them. Prevent or re-

'ſtrain

'ſtrain all foreign impreſſions; and in order
'to hinder the acceſs of evil, be not in too
'great a hurry to inſtil good: for it is good
'only when the mind is enlightened by
'reaſon. Look upon every delay, as an ad-
'vantage: it is gaining a great deal to ad-
'vance without loſing any thing. Let the
'infancy of children therefore have time to
'ripen. In ſhort, whatever inſtruction is
'neceſſary for them, take care not to give
'it them to day, if it can be deferred, with-
'out danger, till to-morrow.'

I have endeavored to diſentangle the paradoxes which embaraſs this part of the ſubject. How far the method of Education propoſed in the firſt books of the Emile, may be reconciled with thoſe cuſtoms of modern ſocieties which cannot be violated? What difficulties have occurred in my experience relating to it? How thoſe difficulties may be obviated or removed; and the plan fully introduced?—are queſtions which muſt be conſidered at other times.

Though I have hitherto purſued the ſubjects in the order and ſucceſſion I intended;

it

it is proper to apprize the ſociety, that the Lectures are compoſed, in the intervals, of an occupation which takes up moſt of my time and thoughts: that any unexpected acceſſion of buſineſs will break in upon this order; and oblige me occaſionally to read on general principles of morality.

LECTURE IX.

NATURAL HISTORY.

THE principal difficulties of every ſcience, are at its entrance. In Education, parents and preceptors have been generally at a loſs, to direct the occupations of the firſt years of infancy. This muſt be my apology, for detaining you at the threſhold of a fabric; the receſſes of which you may be anxious to inſpect.

It is alſo neceſſary I ſhould own, though my attention has been directed to the employment and inſtruction of infancy, it is not the period in which I have had moſt experience. When you have learned the manner in which I acquired knowledge, you will judge of the credit due to my opinion.

By avoiding alluſions to perſons and families, who would be offended at ſuch notice; many uſeful examples are ſuppreſſed;

preſſed: and thoſe adduced, are ſtated in general terms.

Though the fame and reward of genius be generally allotted to the diſcovery of theoretic and rational principles, in ſcience or the arts; the application of them to uſe, is often a greater effort of real talents. In the preſent inſtance: admitting the general principle of the common method of Education to be wrong, and that adopted by Rouſſeau reaſonable; the diſcovery may not have been a conſiderable effort of genius, while the application, in any inſtance, to practice, may require ſkill, addreſs, knowledge of mankind, reſolution, promptitude, and patience, not eaſily to be found. High as we may rank the talents of the author; his penetration acute; his diſcernment accurate; and his imagination glowing: intereſting, and perſuaſive, as we muſt acknowledge every ſentence traced by his pen; —yet he is only, as the world adjudge him, an eloquent and inſtructive theoriſt.

There are reaſons to believe, from his own acknowledgments, and the information

of his friends, that every attempt he made, to reduce principles to practice, proved wholly abortive. We may therefore affirm, that talents more vigorous and comprehenſive than thoſe of Rouſſeau, though not perhaps ſo brilliant or amuſing, are requiſite to render the theory practicable. Numbers have contended with him for the fame of fine writing, and with conſiderable ſucceſs; but no father, no preceptor on modern record has reduced to practice the theory he has adopted.

All juſt theories are practicable. Some indeed are on the boundaries of poſſibility; and afford the beſt talents ſcarcely the hope of execution. Theſe, however, hold out all the prizes of intellectual ambition: the greateſt and beſt objects, are the fixed motives of the greateſt and beſt minds. But they are ſometimes at ſuch a diſtance; obſcured by ſuch multitudes of intervening difficulties; as to be contemplated with deſpondence. It is thus in Education. Cuſtoms and manners bear down an individual, as torrents roll a grain of ſand: univerſities,

ſities, colleges, and ſchools are the fortreſſes of error and prejudice; which remain ages impregnable to the efforts of reaſon and humanity.

I mention theſe circumſtances; not from a diſpoſition incident to ſtudious or contemplative men, to declaim againſt eſtabliſhed inſtitutions, or prevailing manners; but to point out the difficulty, in an attempt to introduce the ancient mode of Education recommended by Rouſſeau.

It would be of no utility, in the plan of theſe Lectures, to relate the incidents which directed my attention to the Education of children. A long and intimate friendſhip in a numerous and excellent family firſt intereſted me: and though the method was mingled; the uſual objects of education being attained by addreſs inſtead of force, or by the artifice of parental love inſtead of the terrors of authority; I had opportunities of ſeeing ſome effects of the two methods, before either had obtained a preference in my mind.—The general ſucceſs of affectionate meaſures in that fa-

mily; and the intereſt I had in its proſperity—held me hovering on the borders of oppoſite opinions: averſe to terror and violence, but inclined to early initiation in letters, and anxious for the introduction of religious or moral principles.

Events drew me from the ſubject; until the probability of having a family induced my return, with a ſpecies of attention unknown in any other ſituation. Every child I ſaw; and every proceſs reſpecting it, intereſted my curioſity and aſſiduous enquiry: ſome experiments ſucceſsful and unſucceſsful convinced me, the common method defeats its end, by endeavouring to anticipate it;—and that the firſt years of infancy are miſemployed, on principles which may be the ornaments or felicity of more advanced periods.

The general reaſons of that opinion, have been ſtated. The authority or practice of antiquity is among the moſt encouraging; and thoſe who explore unfrequented paths in a purſuit ſo eſſential to the happineſs of life, require encouragement.

Though

Though I perfectly recollect; I cannot eaſily deſcribe, my firſt attempts to lead a child in the path of knowledge, which ſuited his years. They were made, on a viſit to a family; and in the poſſeſſion of its confidence. I was fond of the child; and had a good opinion of his diſpoſition. The parents were extremely deſirous I ſhould make the experiment; as the conſequences would determine the method of his Education.

To give the plan its full operation, I reſolved to ſet out with my pupil, in a ſcience, of which I was nearly ignorant. By that choice, I was not under the neceſſity of having recourſe to the hypocriſy Rouſſeau recommends; enjoining the preceptor to diſguiſe his knowledge, to avoid a ſuperiority unfavorable to confidence or friendſhip. I had paſſed through the general courſe of liberal Education; and, though not deſtitute of reputation in letters, I was nearly ignorant of natural hiſtory: the firſt purſuit of the human mind; becau e it furniſhes the materials of all convenience and all ſcience.

Having no ſyſtem or plan, our firſt excurſions were diſcouraging; no objects having occurred which attracted the attention of my companion: and the autumn not being favorable to the random ſearches of ignorant botaniſts. However, we affixed general names to things of which I had any knowledge; or collected thoſe to which I was a ſtranger, and which were portable. Such employment, wearing the appearance of buſineſs, and furniſhing occaſions for activity, I perceived my companion was not indifferent. But the diſpoſition, of the inferior parts of the family, to laugh at our ignorance of common objects, would have deſtroyed the project at its birth; if I had not been involved in the ridicule; and the child had not perceived it affected neither my temper, nor the reſpect with which I was treated. I take this, from a thouſand inſtances that have occurred to me, of a ſagacity in early youth; which is among its unaccountable or wonderful properties.

My companion, being only ſix years old, I perceived, on a few ſlight attempts, that entering

entering into the buſineſs of harveſt, when we had not attended to the ſowing or growth of corn; would require Lectures, and oblige us to take the principal circumſtances on truſt. When we had exhauſted the neighbourhood, in our imperfect botanical ſearch; we had recourſe to the aſſiſtance of a gardener.

Here we felt the inconvenience of the ſeaſon. Every thing was in maturity, and courted our appetites rather than our curioſity. Determined to examine the various conditions of vegetables in their ſeaſons another year; we required no information concerning thoſe variations from the gardener: but were contented with attending and aſſiſting him in every operation within our plan. We thus acquired knowledge by ocular inſpection; or by accurate compariſon of ſize, ſhape, and general properties.

Though the ſeaſon for commencing our purſuit was not fortunate; and the ſituation in other reſpects was unfavorable to an eaſy or extenſive progreſs: the attention of the

child was exerted; he was furniſhed with occupations ſuited to his powers, and boundleſs as his curioſity. As to myſelf, the deſultory ſearch left impreſſions more lively, more accurate, and of more utility in alluſions to natural objects, than any information from writers on Natural Hiſtory; and I have peruſed the moſt celebrated with great admiration.

In the intervals of botanical purſuits, or when confined by the weather, we minutely examined the furniture of the houſe: it having never occurred to him, they were not ſpontaneous productions of nature, like the trees and plants we had contemplated. The moſt complicated, being in many caſes incomprehenſible, we had no difficulty as enquirers in deſcending to the moſt ſimple and obvious in conſtruction. As we had taken ſpecimens of timber in the groves, I obſerved with pleaſure the attention, with which he endeavoured to diſcover them in the furniture. Not a board he could examine was omitted; and he was ſome days intenſely occupied in the purſuit.

It was not difficult to direct his curioſity to the means, by which natural productions were converted into artificial conveniencies. He had ſeen ſmiths and carpenters; but without ideas of their occupation, or any curioſity reſpecting them. They became important in his eſtimation; and he had a ſolicitude to learn, how they effected the purpoſes of their arts.

Brilliant objects affect youthful fancies. The ſmith had the ſtronger attraction; and it was with difficulty I obtained a preference to the carpenter.—I ſhall not minutely relate the incidents of the ſhop; though numerous, inſtructive, and amuſing. The conſequences of attention to mechanic powers may appear hereafter.

Though we did not, in the manner of Emile, bind ourſelves apprentices, or work like hired labourers; we felt no diſpoſition to quit our clumſy imitations of the modes of working timber, until we had attained a more accurate idea of the word carpenter, and the utility of his employment, than could

could have been given by the perusal of volumes.

The attractions of the blacksmith, made me hasten to stones, earths, and ores, with as little method or knowledge, as I had of botany. The cloaths we had injured in the pursuit, and our unseemly appearance, had nearly defeated the plan. The fruits of our labours were inadequate to the trouble, in the estimation of the family, though otherwise in our own: and we must have desisted, if not relieved by an accidental opportunity of obtaining iron ore; and smelting a sufficient quantity, to give a clear idea of the production of iron.

This afforded the first ground of an opinion, that chemistry is a science peculiarly suited to children. Their curiosity is not wearied by its minute details; their activity suits its occupations; and they have occasion for all the information it furnishes; which they will not have time or patience to acquire, if deferred to seasons of passion or business. The novelty of converting by the crucible,

crucible, one ſubſtance into another, excited the admiraiton of my companion: and he was not ſatisfied until he had conducted the operation himſelf; with ſuch accidents as endangered the intereſt of chemiſtry in the family.—Our purpoſe, however, was anſwered: we were ready for the ſmith; and gradually advanced to ingenious works in metals, which the neighborhood gave us opportunities of ſtudying.

The neceſſity of marking or diſtinguiſhing objects, induced attempts to deſign and draw. They were aukward, but they anſwered the purpoſe; and they unqueſtionably prepared the young man for rapid improvements in drawing. Being a greater proficient in numbers, I availed myſelf of his deſire to claſs the collections; to compare them with mine; or to barter with me, according to the ſuggeſtions of his fancy. The buſineſs, ariſing out of his immediate convenience, the rapidity with which he actually comprehended or converted to his purpoſes, the four general rules of arithmetic, was beyond any example I had ſeen

in

in the progreſs of learning: and I am convinced, no ſuch effect is poſſible, by the menaces of authority, or the puniſhments of tyranny. Though taught by the addition, ſubſtraction, multiplication, and diviſion of quantities; ſuch as ſhells, pebbles, beans, or pieces of cards; the opportunity was improved to give him a knowledge of their ſigns; but the principal objects, were the things ſignified. The event fully anſwered our expectation: when he had comprehended the uſe of the rules; the figures were not the employment of many hours.—I could not avoid, on the occaſion, reflecting with wonder on that undefinable faculty, by which I had obeyed the hand of authority; and waded in wretchedneſs through volumes of arithmetic calculations, without comprehending or annexing an idea of utility, to any of its operations.

My engagements calling me away—long and anxious conſultations were held, on the means of conducting the child in the career he had entered. We felt the weight of cuſtoms and arrangements, which cha-

racterise or distinguish societies. We repeatedly opened the Emile; but the advice and reasoning, which had often amused us, were then insipid. We perceived its system to be a collection of maxims suited to ancient Greece, blended with the customs of American savages.

The authority of the Greeks had determined our experiment. But, until the conclusion of my visit, it had not occurred, that the Greeks, in the intervals of war or of the summary proceedings of legislation and magistracy, were at leisure: and their mode of education while conformable to the order of nature, was peculiarly suited to their institutions and usages.

The cares or occupations which engage all ranks, except the highest in modern communities, devolved in Greece on freed-men and slaves. The separation of male and female societies; the only reproach to their fundamental customs; seems rather favorable to their plan of Education.

The mothers, excluded from occasions of competition in mixed assemblies, were principally

cipally devoted to Education. The children were therefore delivered to their fathers, at the proper period, in a ſtate very different from that of the pupils of modern nurſeries. Thoſe fathers, unincumbered with buſineſs; unacquainted with the intricate fineſſe of modern etiquette; or the embaraſſing hypocriſy of politeneſs; had time at their diſpoſal: and they devoted it to a method of inſtructing their children, of which the experiment already related is an imitation.

The queſtion recurred, which Rouſſeau does not aſſiſt in reſolving, 'How is the 'Greek method to be introduced in mo-'dern ſocieties?' Rouſſeau's anſwer is an inſult; if it be not an indication of a diſordered brain.

Pref. p. 16. 'I hear it inceſſantly re-'peated, "propoſe only what is practica-"ble." But this is juſt as if people ſhould 'bid me propoſe what is really practiſed; 'or at leaſt, they might as well bid me 'propoſe ſomething good, not inconſiſtent 'with the prevailing evil. Such a project,

'with

'with reſpect to certain things, is much 'more chimerical than mine: for by ſuch 'an unnatural combination, the good in-'troduced is ſoon ſpoiled, and the evil 'is never removed. I had rather follow 'the eſtabliſhed practice entirely, than a-'dopt a good one by halves; there would 'be leſs inconſiſtency and contradiction in 'it. It is not in the nature of man to tend 'two oppoſite ways. Fathers and mothers 'think that only poſſible which they are 'willing to do. But ought I to ſtudy 'compliance with them?'

This is groſs and petulant declamation. Nay, I ſuſpect it to be the artifice of a vain theoriſt, to cover inexperience. For he ſpeaks of one method as abſolutely good, and the other abſolutely evil; as if refer-ing to virtue or vice: whereas methods of Education are relatively good or evil, as they accord or counteract the ends pro-poſed by the inſtitutions of civil ſociety. When the great ſchools and univerſities of Europe were eſtabliſhed, the ends of civil ſociety were different from thoſe now pro-poſed;

poſed; and the methods of Education were ſuited to the ends. The purpoſes of civil communities are now imagined to be more reaſonable: they therefore require plans of Education to anſwer their purpoſes. To hold out the one as good, and the other as evil; or to forbid blending them, as if it were profanation; is the ebullition of ſplenetic bigotry, as diſhonorable to ſcience, as it has been to religion.

When the ſame difficulty appears again, in the progreſs of his work, he treats it differently; though at the expence of conſiſtency. 'But where, will it be ſaid, muſt 'we place an infant thus to be educated, as 'an inſenſible being, as a mere automaton? 'Shall we take him to the world in the 'moon; or to ſome deſert iſland? Shall we 'ſeparate him from the reſt of his ſpecies? 'Will he not, if in the world, have before 'him continually, the proſpect and example 'of the paſſions of others? Will he never 'meet, in company, with children of his 'own age? Will he not ſee his parents, 'his neighbors, his nurſe, his governeſs, his 'ſervant,

'ſervant, and in ſhort, his governor himſelf, who, after all, will be no angel?
'This objection is reaſonable and ſolid.
'But have I told you, the natural education of a child was an eaſy undertaking?
'Is it my fault, ye men of ſociety, that you have made every thing which is right, ſo difficult to be put in execution? I perceive the difficulties. I acknowledge them. And perhaps they are inſurmountable. It is however certain, that by endeavouring to obviate them, we may ſucceed in ſome degree. I only take upon me to point out the end at which we ſhould aim. I do not affirm it poſſible to reach it: but I affirm that he who approaches the neareſt, has ſucceeded the beſt.'

This is the eloquence of an empiric, on ſome occult myſtery, inconceivable by common faculties: and it can be of no uſe, but to prove a man o genius may contradict himſelf with ſo much addreſs, as not to forfeit his character.

A natural Education, is a phraſe without meaning, as uſed by Rouſſeau. Societies,

when conſtituted to procure the utmoſt happineſs for thoſe who form them, are ſaid to be in the order of nature; and individuals, when they ſuſtain their parts in thoſe ſocieties, with ſatisfaction to themſelves and advantage to the public, are alſo in the order of nature. In proportion to the defects of ſocial arrangements, men ſink into what may be called, the diſorder of nature: and the loweſt, moſt abject, and moſt wretched ſituation, is that which Rouſſeau would have defined the moſt natural;—that of a ſolitary ſavage, feeding on the ſpontaneous produce of the earth.

It did not therefore appear to the parents, or to me, that the preciſe difficulties attending the introduction of his plan, among the preſent cuſtoms of ſociety, had occurred to Rouſſeau. To adapt it to the circumſtances or views of my temporary pupil, born in a ſtate of high civilization; it was only neceſſary that the rank and engagements of his parents would have admitted their taking my place.

That

That was impracticable.—What measures were taken; or with what effect—I am not at liberty to commit to paper,—lest the narrative should find its way to those who were deeply interested in the event; and open wounds, inflicted by disappointment, which the hand of time has nearly healed.

LECTURE X.

PARENTAL SUBSTITUTES.

THE queſtion, in the preſent Lecture, is, whether the duties of parents, may be performed by ſubſtitutes?

Rouſſeau has given the ſubject the moſt diſcouraging aſpect. He never alluded to governors and preceptors, without epithets of contempt or abhorence; and the injuſtice contributed to the general prejudice againſt his plan. It is difficult to determine, whether it be the happineſs or the misfortune of that devotee of ſenſibility, to ſpeak of every thing with paſſion. To differ, according to him, is to be at enmity; and every thing he diſapproves, he ſpeaks of with deteſtation. I ſhall not follow the example, in the remarks I offer on his works. Highly as I admire his talents, I would not poſſeſs them, if accompanied

panied by intolerance, or deſtitute of candor: though fully convinced the order aſſigned by him to purſuits or ſtudies, is agreeable to that of nature in the formation of the human powers; and to the experience or practice of the enlightened periods of antiquity, I ſhould reſiſt its introduction, if thoſe outrages muſt be committed on profeſſions, cuſtoms and inſtitutions, recommended by Rouſſeau.—That indefinite, almighty power, which actuates the univerſe as it moves an atom, never exhibits to our obſervation any thing ſimilar to violence: every thing in nature is by proceſſes on fixed and harmonious principles: and ſocieties wiſely conſtituted, are actuated by motives, not by force. All outrages in the execution of good deſigns, are the expedients of ignorance or impatience: for the ſame ends are to be obtained by humane or gentle means; and the acquiſition is not embittered by regret.

That truth did not occur to Rouſſeau; and it affords a preſumption, which we may add to circumſtances already ſuggeſted, that his

plan is the production of an imagination enamoured by hints of ancient inſtitutions ſcattered among the remains of Greece. He collected the fragments; ſupplied deficiencies; formed an image; worſhipped it: and, in the ſpirit of infatuated idolatry, would have ſacrificed thoſe who heſitated at his example. Knowledge of the world; or experience in the cuſtoms of extenſive ſocieties, would have tempered his zeal, and furniſhed that candor, reſpecting thoſe who differed from him in manners or opinions, which is among the moſt amiable and uſeful accompliſhments of the mind. I ſpeak with the greater appearance of deciſion on the ſubject; as I have felt the difference in my own attachment to imaginary ſyſtems, and to the truths of experience: the affection to the former is the fondneſs of favoritiſm; every ſtep in the path of experience, leaves a ſenſe of imperfection or error; favorable to the virtues of indulgence and toleration.

The experiment, related in the laſt Lecture, left the parents of my little friend the alternative

alternative of quitting the general engagements of their ſituation, or delegating their truſt to a ſubſtitute. Rouſſeau's opinion had pre-poſſeſſed them; and it was with difficulty they relinquiſhed a determination haſtily or injudiciouſly formed.

Particular circumſtances in the Hiſtory of Rouſſeau, account for his miſrepreſentation of preceptors. He paſſed his early years in a republic, where ſimplicity of manners and moderate fortunes preclude the offices of private tutors. His ſyſtem of Education was formed, when the impreſſions of Geneva were confounded, with ideas received in Italy and France. Deſpotiſm gives an air of ſervility to all engagements; and it may be difficult, in ſituations where diſcretionary power is annexed to riches or rank, to preſerve that ſpecies of independence neceſſary to a plan, the outlines of which are copied from the inſtitutions of ancient republics, and the ſuggeſtions of nature in the manners of ſavages. But this difficulty is not conſiderable in England.

When hinting the advantages of ſituation, I am induced to obſerve, that our fortune appears ſingular, in the miſrepreſentations of our inſtitutions and manners; not by foreigners only, but by natives of conſiderable fame. Accuſtomed to the contemplation of political conſtitutions, or blending experience with the habit of ſtudying ſuch objects; a man cannot glance at the Engliſh conſtitution, without perceiving in its original or fundamental defects, the ſources of thoſe factions which extinguiſh public ſpirit, deſtroy the faireſt hopes of intelligent citizens, or poiſon the beſt enjoyments: yet, who would be ſo preſumptuous or imprudent as to controvert the general opinion, that the Engliſh conſtitution is the model of political perfection; that it is copied from the arcana of wiſdom; and that the evils agitating or diſtracting us, are extraneous or accidental?—On the other hand, who would aver, amidſt daily murmurs or complaints, that the relative ſtate of Britiſh citizens, is hardly ſuſceptible of improvement?

ment? The general truth respecting Britain, is, That principles of legislation, reasonable, indisputable, or having the authority of demonstration, are almost unknown in it: but the administration of the laws, and the relation of citizen to citizen in consequence of that administration, hold out examples interesting to the world. It is the later circumstance, not the mysterious charm of the English constitution, that gives to every Briton a species of independence in the exercise of his talents, or in the interchange of good offices, which seems impracticable or unattainable in the general situations of other communities.

What are the circumstances therefore in the condition of a private preceptor, rendering meanness, servility, or any dishonest selfishness essential to his character? In justifying this order, I am not making my own apology. Though I have occasionally assisted in the education of pupils, from the age of five to that of forty, I have never been, I have no intention ever to be, in the condition of a pri-

a private tutor. But there is no deſcription of men, with whom I am better acquainted; none of greater importance to the public; none whoſe ſervices are ſo ill underſtood or ſo ill requited; none whoſe characters are ſo eſſential to any improvement in plans of Education. Such a revolution in manners as would leave parents at leiſure to educate their children, is hardly to be attempted. Rouſſeau did not attempt it, in a novel; becauſe he muſt have violated the laws even of poetic probability.

As pupils in real life cannot be rendered orphans, with the ſame facility as in the Emile; as their parents cannot educate them, without a change of manners barely practicable: they muſt be left to ſervants, to take up their information and their vices at random; crouded into ſchools; or conſigned to private preceptors.—It is not my preſent purpoſe, to compare the advantages of private and public Education: but it is neceſſary I ſhould reſcue from undeſerved obloquy, an order of men whoſe concurrence muſt be

be obtained in improving our mode of Education.

In every negociation between parents and tutors, to which I have been witneſs, or in which I have had concern; the difficulty has been to repreſs contempt of ignorance aſſociated to wealth; not to avoid ſervility.

The ideas entertained of Education are ſo low, that the general compenſation cannot be an object of particular attention, or create dependence. Private governeſſes may poſſibly afford exceptions to this truth. In reduced circumſtances, or educated for ranks where their fortunes cannot preſerve them; their fate may be at the pleaſure of their employers; they may be ſeldom ſuffered to have a will or opinion; and they may be held in a ſtate of ſervility as unprofitable as it is wretched. But men are hardly ever in this condition.

The greater part of thoſe who undertake the Education of youth, are perſons in holy orders, or deſigned for them. What recompenſe; what reward is held out

out to thoſe who ſucceed in the employment; to induce the ſacrifice of independence or integrity? Stipulations on the ſubject are made, with ſo ſcrupulous an attention to adjuſt the compenſation to the ordinary value of time and trouble; that if a preceptor be mean or ſervile, it muſt be the fault of his nature, not of his profeſſion.

Reaſons of this kind, determined the family to which I have referred, to give me a ſucceſſor, who ſhould not bear the appellation or appearance of tutor; to lead the child in the path of knowledge, which he had eaſily and happily entered.

The parents had determined to attend the purſuits of the child; and many of their pleaſurable hours paſſed in tracing the principles of familiar ſciences on equal ground with him. They were induced to the participation, by good ſenſe, a juſt taſte of pleaſure; and from a ſpecies of jealouſy which had ſometimes been unfavorable to the plan.

They

They had ever been diſpoſed to educate their family at home; principally by the conſideration, 'That parents ſeparated 'from their children, loſe the moſt pure 'and affecting of all domeſtic enjoyments.'—The intervals of engagements were dedicated to the child; and he afforded their beſt amuſement.—Education is the ſubject, of all others, in which we ſhould anxiouſly guard againſt deception. They might have remained miſtaken in the nature of the affection they cheriſhed for their own child, if the leiſure for deliberation afforded by my viſit, or the neceſſity of intenſe thought on intereſting determinations, had not induced them repeatedly and accurately to examine that affection. They perceived, with mortification and jealouſy, the moment the child was engaged in the purſuits of knowledge to which I had led him, I was the intereſting object in his eſtimation; and when my departure was intimated, no hint, inſinuation, or reaſon, his imagination could ſuggeſt, was omitted to induce his parents to permit him to accompany

pany me.—O nature! what deluſions ſhade thy beſt and faireſt leſſons! Minds well diſpoſed, cultivated by information and the aſſiduous practice of virtue, often loſe their happineſs by a ſingle error in the motives of their purſuits! It is one thing, to ſeek amuſement or ſatisfaction in the preſence and company of children; it is another to find the higheſt pleaſure in the method of educating them, moſt conducive to their happineſs.

This diſtinction, produces the difference of fond and happy parents. The former reſerve their children, as the occaſional inſtruments of pleaſure: they ſeek them, when in the diſpoſition for amuſement; and they avoid or diſmiſs them when they feel not that diſpoſition. The latter, hold the advantage of the child uppermoſt in the mind, and find permanent happineſs in exerciſes of private ſelf-denial. This is a nice diſtinction: but the line ſeparating good and evil is here alſo nearly imperceptible. It is of great importance, we ſhould diſcern it: for the motives actuating

a fond

a fond and those actuating a good parent, bearing a resemblance, nature is charged with our errors; the disappointments of parental affection are attributed to the ingratitude of children; and the inducements to domestic Education are clogged with misapprehensions or difficulties, which do not appertain to them.

The inconveniences of the error, had been felt during my visit. I and my companion were not engaged in all parties, and little absences of his parents were frequent: but, not having been occupied with servants as with me, their return was not, as usual, matter of transport. That instantly pierced the heart of the mother: and, in the first emotions of anguish, the effect was pronounced an unsurmountable objection to further process in the experiment.

I had been accustomed to relinquish experiments, not depending on my self, in almost every period of progression. I therefore prepared to abandon the undertaking, with little injury to the child. I made no attempt at persuasion or reasoning: for,

on other occaſions, it had involved me in diſputes; the moſt unprofitable methods of waſting ſpirits and time. Perſons of faſhion or buſineſs may be reaſonable only at intervals. My friends were above the general orders of faſhion or buſineſs. They ſoon reflected, they had not traced the effect to its cauſe:—and that the conduct I obſerved, aided by an impulſe in the exiſtence of which they believed, would produce the ſame effect in their favour; and in a greater degree.

In the appointment of my ſucceſſor, they reſolved to attend principally to that circumſtance; and to avoid future occaſions of jealouſy, which would have poiſoned the bleſſings of their lives. A ſituation was provided for him in the neighbourhood; from which he was to attend, if called upon, as the aſſiſtant; or when they were abſent, as the ſubſtitute of the father and mother. The method was new; but it was not the firſt occaſion, on which I had admired the fertility of jealous affections.

The

The gentleman who undertook it, was in every way qualified for the buſineſs: and if time had been allowed, I have no doubt, he would have formed the pupil to be the delight of his connections, and an honor to his rank or ſituation.

In the conduct of that preceptor, I had the firſt opportunity of obſerving the different effects of the ſame plan, in retired ſituations, and in large or populous towns.

Rouſſeau, has given an opinion decidedly on the ſubject. The Counteſs de Genlis, uniting experience to lively talents, has added her authority to the deciſion. I ſhall faithfully relate the incidents I have obſerved; or the grounds of my opinion: but it may be expedient to hold at one time, a ſingle object before you, and to defer the narrative to another Lecture.

LECTURE XI.

ADVANTAGES OF PUBLIC, COMPARED WITH THOSE OF RETIRED SITUATIONS.

Nec me pudet, fateri neſcire quod neſciam.

THE circumſtances of an intereſting experiment, in the natural or moral world, are often ſo numerous, and ſo important to the perſon conducting it; that you will not deem it wonderful, I ſhould reluctantly quit the incidents of my firſt ſyſtematic and deliberate proceedings in Education; though they border on events I wiſh to forget.

In modern families, our imaginations could ſuggeſt no means of introducing the plan recommended by Rouſſeau, without the aſſiſtance of an order, to which he always alludes with abhorrence or contempt.

Though the death of the pupil fruſtrated our endeavors, and diſcouraged my hopes: the gentleman who had been his tutor became enamoured of the method; and had the fortune to obtain a ſituation, in which opportunities to purſue it were afforded.

I mention the circumſtance, only as it may connect the narrative in your recollection: I need not account for opportunities, I have had in your knowledge, of actual experiments, on numerous modes of Education.

Preceptors have no links of aſſociation, but thoſe formed by ſimilarity of employment. The ſucceſs of the perſon alluded to, in mingling the benefits of active, with the cuſtoms of common or ſedentary plans, exited curioſity: but when it was underſtood, the firſt ſuggeſtions came from me, the inconveniencies of circuitous application were avoided.

To connections thus produced, I propoſed an inſtitution, which might unite the general objects of ancient and modern me-

thods. It was my intention, the children ſhould be made acquainted with natural objects, their common relations, and general uſes, by actual obſervation or experiment; and, that in excurſions or occupations, they ſhould be attended by perſons capable of converſing with them on the ſubjects of their purſuits, in all the languages they were to learn. The project was deemed ideal: but I was aſſured of its practicability, and of competent aſſiſtances, before I gave any intimation to the public.

To relate the introduction of the plan, or the circumſtances that prevented its execution, would have the inconveniencies of private hiſtory; and might induce you to anticipate my obſervations on the expediency of retirement for the Education of children.

I ſhall explain, to the few perſons in he ſociety who have been ſtrangers to me, the grounds on which I form my opinions; or the circumſtances enabling me to relate experiments, incidents, or occurrences, without writing a novel. Corrected as my imagination

gination may be,—a little by time, which is among the moſt reluctant of all acknowledgements; by the ſtudies which have lately engroſſed me; and by occurrences, to whoſe effects I have been fully ſenſible: — I could forge a tale, with the incidents in my poſſeſſion, which would diſtreſs your ſenſibility or wring your hearts. But it could not be impoſed on the preſent audience. I wiſh to do ſervice; not to gain applauſe: and I chuſe the part of the Hiſtorian; not of the Novelliſt. I relate events in your knowledge: experiments which ſome of you have repeated; and obſervations, of which you are competent judges.

At the time to which I refer, I had before me all the general modes of Education. I had the immediate care of youth; ſome of whom had been, and others were, at the moſt celebrated univerſities or ſchools of Europe. I obſerved the various attempts of my acquaintance to introduce the meaſures recommended by Rouſſeau. And I was anxiouſly attentive to an inſtitution,

which might combine the great purpoſes of all the general ſyſtems.

The mind directed to ſeveral intereſting objects, admits attachments or makes a choice. The ſtudies of young gentlemen on their entrance into public life, being more allied to my own, than the purſuits of infancy, I gradually formed deſultory engagements into a regular employment: in which I ſhall probably remain, while my health and abilities permit me ſatisfactorily to diſcharge its duties.

If the general object of theſe Lectures ſhould induce me to ſtate the method I purſue in this part of Education; the audience ſhould be guarded againſt the biaſs of imagination, from intereſt or regard to reputation. In other enquiries or diſquiſitions, I have no purpoſe but that of truth, reaſon, or virtue; — no reputation to ſuſtain or improve, beyond that of ſtating facts, which I conceive to be uſeful.

In the numerous conſultations occaſioned by my propoſals, it is known to ſeveral members

members of the ſociety, I had occaſion to give particular attention to the theatre on which the buſineſs, or the farce was performed. For I muſt obſerve, that no circumſtances in theſe tranſactions affected me with more ſurprize, than the general motives of parents in applications reſpecting children.

Having no intention of forming a priſon, for the fees to be obtained with the unfortunate, I treated applications for aſſiſtance, as ariſing from moral diſorders, into which I had a right to enquire.

Before experience had inſtructed me; enquiries of the kind led into inconveniencies, requiring all the ſpirit and addreſs I could command.

FATHER.

Sir, do you take youth under your care?

TUTOR.

I do.

FATHER.

I have a young man, I know not what to do with?

TUTOR.

I am ſorry for it.

FATHER.

Sorry!—Is it any thing extraordinary?

TUTOR.

Upon my word I do not know, until I underſtand his particular caſe.

FATHER.

What caſe?—he is not ill:—but I am told he does not learn any thing; though I have ſpared no expence on him.

TUTOR.

Have you any reaſons to ſuſpect his capacity?

FATHER.

No:—the artifices by which he often impoſes on me, or ſucceeds in miſchievous ſchemes, prove he has talents.

TUTOR.

But you ſeem to be a ſtranger to your child.

FATHER.

I am nearly as all men of my rank are; occupied by offices, attentions, and diſſipation: I hardly ever ſee him.

TUTOR.

TUTOR.

Perhaps his mother?

FATHER.

O pray! keep him from his mother!—her fondneſs would have him ever at home: an eſtabliſhment would derange the family.

TUTOR.

I never knew an eſtabliſhment in favor of children, however expenſive at its inſtitution; which did not in a ſhort time, by checking abuſes and engaging the attention of the parents, leſſen the general expenditure of the family.

FATHER.

What! leſſen my expence by additional eſtabliſhments!

TUTOR.

Will you permit me to ſpeak to his mother?

The ſucceſs or failure of the undertaking, generally depended on the anſwer to that queſtion. Mothers who think at all of their children, or think of them without diſlike; have affections, which animate the under-

ſtanding;

ſtanding, and are extremely favorable to reaſonable propoſitions.

In general, mothers diſapprove the ſentiments of Rouſſeau, on the expediency of retirement.

The arguments in its favor, are,

1. The probability a child will enjoy health in good air:

2. That his manners will be preſerved from the effects of bad example:

3. That meaſures for his information may be executed with little interruption.

The firſt argument cannot be controverted: though the bills of mortality in town and country are not accurate reaſons of determination.

Beſides, enquiries on Education are generally confined to perſons, whoſe time is divided between town and country. I do not mean that other orders of the community are not intereſted in the ſubject; but cuſtoms or habits muſt be determined by them. On the recollection of families, to the occurrences which I have attended, I am inclined to rank the children of thoſe who

who reſide alternately in town and country, as leaſt ſubject to the diſorders incident to their age. Though I ſtate this as a fact in my obſervation, I pretend not to offer it as a general truth; nor will my medical knowledge admit of its examination.

Thoſe members who are capable of deciding the queſtion, may ſupply a defect unavoidable from the limits of my knowledge.

I have not undertaken to be the ſole inſtructor of the ſociety. I am willing to ſketch the outlines of the general courſes; to fill up thoſe parts which correſpond with my experience or abilities: but when they fail, I ſhall not ſcruple to acknowledge it. If other members ſhould not be as ready to communicate as to receive information;—the end of the inſtitution will be defeated; and I would not ſuffer it to ſink, in my hands, to a level with common projects for inſtructing audiences, by the wiſdom or learning of individuals.

Whether the general perſuaſion be juſtly founded, that an intire reſidence in the country

country is neceſſary to the health of children; or there be ſome ground for the opinion I am inclined to favor, that their health is not injured by an alternate reſidence in town and country—are queſtions which muſt be left undetermined.

But I will allow the determination to be againſt me on general reaſoning; the expediency of retiring, for the education of particular families, is not decided upon; unleſs the probable inconveniences balance the oppoſite conſiderations.

In the novels of Rouſſeau and of Madame de Genlis, families are diſpoſed of; ſituations formed; or incidents arranged,— by the wands of poetic imaginations: in models thus conceived, principles are carried into their utmoſt conſequences with great eaſe and ſentimental ſatisfaction. But in life, circumſtances ſeem to be contrived, to defeat all general reaſoning.

I might be induced, on an occaſion of this kind, to hold myſelf up to ridicule; but I cannot take the liberty with a family, I ſeriouſly and deliberately aſſiſted, in detaching

ing itſelf from important connections, and retiring into the country. The reſolution appeared ſo reaſonable, ſo meritorious; and the intereſt I took in it was ſo conſiderable, that I hardly recollect an event which I contemplated with greater exultation, than its departure.

I ſhould not be juſtified in ſaying more, than that we were diſappointed—firſt, in the health of the whole family, from circumſtances in the ſoil, cultivation or buſineſs of the neighbourhood, for which even the phyſician had not provided: that thoſe who conſtituted the party, could not diſcover the ſimplicity or innocence for which poets have celebrated the peaſants of impoveriſhed diſtricts; and that, with conſiderable talents and good diſpoſitions, they did not ſuſtain with ſatisfaction, the inconveniences of ſecluſion from ſociety.

Though the collateral incidents of the hiſtory would heighten its effect, and give it greater weight as an argument, with thoſe who yield to the ſtrongeſt impreſſions; they would add nothing to the fact, with

perſons

perſons accuſtomed to accurate apprehenſions or juſt methods of reaſoning.—I cannot avoid, directing your imaginations to my interview with the family, on their return.

They had not been content to leave a large town and its neighborhood; but had avoided, with inconvenience to their intereſts, an agreeable reſidence on their eſtate: in order, as it proved, to render the diſappointment compleat; but, as we imagined, to enſure the execution of the plan.

On my entrance, to congratulate their return, the greater part of the family was aſſembled; as if to give the impreſſion effect. Illneſs and accidents on the journey, had not improved their perſonal appearances. Every eye was inſtantly directed to me: and though we participated in the general diſappointment or mortification, we all obeyed an irreſiſtible impulſe to laughter.—That, however, was but momentary.

We loſt no time in recrimination: for there was no ſuſpicion of ill-deſign. All cauſes of defeat which could be traced, were maturely conſidered;

conſidered; and the reſult was a maxim, to which the diſappointments of imaginary projects have ſince led me, 'that moral plans, 'to enſure ſucceſs or utility, muſt be ſuited 'to circumſtances; not circumſtances to 'moral plans.'

It would be ſuperfluous to apply the maxim to all the reaſons for a retired Education. The analogy of vices to diſeaſes, or the danger of moral infection, is to be admitted with caution; as we ſhould admit all arguments, ſupported only by analogy. That children in great towns, or in their neighborhood, whoſe walks or amuſements are under the direction of that order of ſervants, which is the appendage of vanity, and which unqueſtionably is the moſt vicious in the community; not excepting their maſters:—that children witneſſing the converſation or manners of the loweſt and worſt of mankind, are ſooneſt and moſt irrecoverably corrupted, where they abound; where they have places of aſſembly or aſſociation, and interchange hints or informations for the propagation

of

of their vices;—theſe things are true. But the children would have been corrupted by their parents: they are committed to ſervants, from a factitious ſpecies of humanity, to eſcape the converſation or example of thoſe parents. Such caſes admit of no remedy, which can be pointed out in theſe Lectures. Nor do they affect the queſtion before us: for ſurely no projector could be ſo unacquainted with human nature, or ſo viſionary, as to adviſe perſons of this deſcription, to retire for the advantage of their offspring. When I have ſeen the children of the moſt opulent, I will not call them the beſt families, early in the morning, drinking ſpirituous liquors, and attending eagerly to the abandoned ribaldry of an aſſembly of their conductors in the neighborhood of this town: I derived conſolation from the hope, that the evil carried its own remedy; that health and life were undermined, while their minds were corrupted. But what are theſe evils, to families who mean or endeavor to conduct their children to knowledge and virtue?

The

The neighborhoods of great towns may have inconveniencies; but they have advantages: and to avoid enumeration, they reſt on this general reaſon — the talents of the community have tendencies to a centre, where the ſprings that actuate it are placed. If the community conſiſt of ſavages, the beſt education is in the principal village of the tribe; for there reſide the moſt experienced hunters and warriors. If of ſhepherds or farmers, the children of thoſe who can afford inſtruction, will generally be led where the greateſt judgment in the management of animals, or the greateſt ſkill in cultivation and agriculture prevail; and they will ever be at or near the ſeat of dominion. It is ſo in all communities. Schools, ſeminaries, or colleges, have been carefully founded in remote, retired ſituations: but youth obeying the general law of attraction, have formed their minds and manners in the capital.

The part of wiſdom is to diſcern this uncontrolable tendency; to provide againſt

its inconveniencies, or to direct it to the beſt purpoſes.

To the honor of individuals, I can aver, that many attempts have been made; many perſons are judiciouſly and intenſely imployed, on plans of this tendency. What information I have derived from obſerving them, I ſhall communicate, without violating confidence, or moleſting living modeſty.

LECTURE XII.

THE LEARNING AND SCIENCE OF INFANCY.

THE ſubject of Education has its intricacies or labyrinths. Comprehenſive and vigorous underſtandings, when they have traced general outlines, aer aſtoniſhed at the multitude of circumſtances involved in them: and deſcending into minute examinations, which become ſeparately important objects, have difficulties in preſerving correct ideas of order or connection.

Valuable writings on Education appear on this account incoherent or confuſed. They who invent ſyſtems, or deſcribe the methods of authority or force, are at leiſure to adjuſt the proportions, or to produce ſymmetry in their plans.

Having undertaken to lay before the ſociety, obſervations ſuggeſted by actual

knowledge, I regret they do not extend to the general circle of Education; that, from intereſting incidents, I am obliged to ſelect thoſe which may be repeated without injury or offence.

It is hardly practicable to acquire ſufficient information, from experience, to furniſh a compleat ſyſtem. The occaſions of error under every article being indefinite; the authority and effect of rules or principles are loſt, if thoſe occaſions are not pointed out.

Rouſſeau, with all his failings, is the moſt ingenious of the moderns on this ſubject. It would therefore have been unjuſt and imprudent, not to have directed your attention to his writings. I am not inſenſible of his errors or faults: and, being deſirous to avoid the imputation of attachment, I may have uſed expreſſions not perfectly agreeable to that candor with which the imperfections of genius ſhould ever be regretted. If this ſhould be the caſe, it may be an atonement to declare, that no conſiderations, reſpecting the ſucceſs of my undertakings,

ſhall induce me to do his memory injuſtice, or to conceal the opinion I entertain of the ſervices he has rendered the world. Though a ſlight view, and ſhort converſation, impreſſed an opinion in my mind, of the impracticability of his temper: though convinced, an intimacy or even a general acquaintance with him, would have been irkſome; that his paſſions were tyrants to himſelf and others; that he was not formed to be a good ſon, a good father, a good huſband, or a good friend; that he was unfit for ſociety, and in truth the ſolitary he profeſſed to be: yet the lucid intervals of his paſſionate paroxyſms were ſo highly intellectual; his ſenſibility to virtue, in unfavorable and vicious circumſtances, was ſo true, ſo animated, ſo delicate; his writings are ſo exactly the emanations of the mind; and his language is ſo immediately the language of the heart—that I ſhould deem myſelf mean and reprehenſible in an extreme degree, if the miſapprehenſions of an uninformed multitude; the ſentimental prudery of formal moraliſts; or the ſcrupulous ſeverities

of devotees, could tempt me to withhold the tribute of approbation and praiſe I think due to his memory.

The experiments hitherto related, have been in the period he denominates infancy; and have had in view his general doctrine of delay; or the expediency of deferring inſtruction and aſſiſtance. To a perſon, combining the faculty of penetration with the facts of experience; conducting actual buſineſs with occaſional references to the directions of Rouſſeau; the reaſon of their appearing at once ingenious and impracticable, muſt ſoon be evident. It has been hinted, that in the fabric which his rich and wild imagination has reared, he mingled the principles of the refined Greeks, with thoſe which form the manners of ſavages. This is the reaſon that he appears involved in contradictions or inſuperable difficulties; while detached opinions in the Emile are incontrovertible, or particular obſervations uſeful and admirable.

Our views being directed to the limits of that period he calls infancy, the line

ſhould be pointed out, however involved or intricate, dividing the practicable and uſeful, from thoſe parts which afford little information or aſſiſtance, though hiſtorically and philoſophically true.

The hints of antiquity, which his taſte and judgment have formed into rules, are practicable in the preſent ſtate of ſociety: our cuſtoms might be exchanged for them with eaſe and benefit. Thoſe of travellers among ſavages; calculated to form the body or the groſſer ſenſes for the occupations of huntſmen or of cannibals,—would render us unfit for any ſituation we can occupy.

Brutes are educated exactly on theſe principles; by perſons who might add pertinent obſervations to thoſe of Rouſſeau, if qualified as writers. It is the addreſs with which he makes the extremes of brutality and refinement meet; it is ingenuity blending cuſtoms abſolutely incompatible; it is eloquence mingling true and falſe, practicable and impracticable, uſeful and injurious; ſeducing our admiration and acquieſcence: theſe are the perplexing peculiari-

ties of a wonderful ſolitary; who ſeemed to occupy enchanted ground; whoſe habitation in crouded cities was an hermitage;—whoſe memory will be cheriſhed for ever with reverence and regret, by thoſe who regard infancy with humanity and affection.

You will perceive, by the experiments related, the line ſeparating the uſages of antiquity and thoſe of ſavages, was not paſſed in our practice. Though complex propoſitions and abſtract principles were avoided; though the children were withheld from languages, as matters of duty, or induced to an acquaintance with them, as the inſtruments of lively and importunate curioſity; though the arrangement and order of the ſciences were inverted, with the ſucceſs we expected:—nothing analogous to ſavage life could be introduced. The children, by the purſuits to which they were ſtimulated, were in a ſtate of high activity; but no circumſtance, no ſituation offered in which they could merely vegetate; or arrive at certain periods, with bodily organs perfectly formed,

but

but without information or without paſſions.

Whatever related to the effectual direction of infancy, by means imperceptible or humane, we found practicable; even to a greater extent than had occurred to the imagination of Rouſſeau. What related to torpid inſenſibility, the preſervation of children in the condition of mere animals,—at all times eſcaped our experience. In the manner I deſcribe we obtained the clue, and were enabled to untwine practicable from impracticable obſervations.

I ſhould not have led you, ſo early in the courſe, into theſe general remarks; if my own engagements had furniſhed experiments on all the principles applicable to the period.

Numerous attempts have been made, to conduct the Education of children in the method I have ſtated; but they have, in general, failed: and, though the reaſons leave no diſhonorable imputation on the attempts; diſappointments diſcourage, or prejudice inſults

inſults the misfortunes of the adventurers. If I were at liberty, it would require more leiſure than I can afford, to relate theſe failures, and to point out their cauſes.

To blend an inoffenſive narration of occurrences with the obſervations I have to offer, is the only method of anſwering the purpoſes of the Lectures, to thoſe who are intereſted in them; by whom the delicacy and difficulty of the attempt are underſtood.

That in domeſtic, as in political life, order, harmony, and obedience, ever accompany freedom; that children may be induced to the utmoſt exertions of body or mind, without tyranny, puniſhment, or reward; that the great inſtruments furniſhed by nature, activity and curioſity, may be directed in extenſive and rapid purſuits of natural hiſtory, natural philoſophy, chemiſtry, mechanics, arithmetic, or geometry: without obliging the pupils to ſit down or commit books to memory:—Theſe truths reſt on actual knowledge; not on the inferences of imagination. I do not ſay I have ſeen

all

all theſe truths exemplified in one pupil: but I have known children at the age of ſeven, eight, nine, or ten, who underſtood more natural hiſtory, chemiſtry, and mechanics, than I did at five and twenty; though I had endured with good repute the diſtreſs and horror of the general mode of forming a ſcholar. They could draw from nature; they underſtood the practice, though not the rules of arithmetic; not one of them had been 'taught to read;' All however could read; and acquired the art before it had been expected or deſired.

In theſe circumſtances, it was not difficult to ſubmit particular obſervations of Rouſſeau to examination. If I were to enumerate the trials or obſervations, I ſhould render inconvenient the compoſition and peruſal of the Lectures.

I ſhall only point them out*. The art of producing inclinations, and that of directing the attention, are founded on real

* For the ſake of the Engliſh reader, I refer in this Lecture to the tranſlation of the Emile, publiſhed by Becket and De Hondt in 1767. B. II. 230.

know-

knowledge of actuating principles in human nature. Whether that knowledge aroſe from the experience of Rouſſeau, or the hints of Plutarch, is a queſtion of no importance here. The directions * in the uſe of the ſenſes, though tinctured with the inaccuracies of American miſſionaries or travellers, we found in many inſtances uſeful and eaſily executed. The Leſſons † on drawing are unqueſtionably the beſt for children. I ſuſpect, from doctrines lately inculcated in academical Lectures ‖, that eminent artiſts might derive important advantages from the method he has preſcribed. — I have ſeen only occaſional attempts to execute the ‡ directions in geometry; but they were ſucceſsful.

In muſic §, he is too ſcientific or technical. Miſled by paſſion for that ſeductive

* B. II. 234, 5, 6, 7, 8, 9, &c. 245. 249. 251, 5, 262, 274, 293, 4, 5, 6.

† 262.

‖ See Lectures by Sir J. Reynolds at the Royal Academy.

‡ A. 265, 6, 9.

§ 275, 6.

art,

art; inſtead of an amateur, he would render the pupil a performer.

No good reaſon can be aſſigned for the inſtitution of an equivocal rank, by converting ladies and gentlemen into performers. It is true, they are occupied; but without contributing ſo much to the amuſement of ſociety, as thoſe who are ſupported by the art: and ladies initiated in muſic, on entering life, are obliged to quit it for their duties, or to qualify themſelves for muſical entertainments, in the manner of public performers.

An accompliſhed Education implies ſufficient knowledge of the fine arts to judge of the merits of profeſſors; to diſcern the beauties or defects of compoſitions; and to receive the various pleaſure or improvement they afford: beyond theſe boundaries, ſuperior obligations are ſacrificed; and proportionable abatements of happineſs are incurred.

On eating and ſleeping, the obſervations have not appeared to me of great importance.

The

The diſpoſition to gluttony, is not neceſſary in Education. Food is the object of that diſpoſition. By the experience of ages, it ſhould be plain, nutritive, and in plenty: the conſtitutions of children digeſting rapidly, the intervals of meals ſhould not be diſtant or formal. No uſeful aid has been obtained or wanted, in my knowledge, from that appetite. Curioſity and intereſt are the miniſters of information or ſcience. Food ſhould be given, merely to ſatisfy hunger.

The leſſons on running and writing, are therefore defective in their motives, cakes and cream; but the addreſs with which they are uſed is worthy of better inſtruments, and affords admirable directions in the management of early paſſions.

On a ſummary view of the means of knowledge in this period; the recurrence of former obſervations is unavoidable. The difficulties of introducing any method of inſtructing children, into modern families; in the arrangements of which no proviſion is made

made for Education,—have been numerous. It is not wonderful, new methods ſhould be inadmiſſible. In modern eſtimation, it is not the duty of parents to educate their children: and the habits of rank, office, or buſineſs, not admitting the diſcharge of it by thoſe who are inclined; they appoint deputies in preceptors or governeſſes. A proper method of employing ſuch perſons, has been explained; and by rendering them occaſional ſubſtitutes, jealouſies have been prevented, which are formidable obſtructions in moral meaſures.

But occaſional employments, not ſufficiently occupying the time, or promoting the intereſts of the tutor; and the children of one family not forming a ſufficient ſociety for an education preparatory to active life; ſeveral families agreeing in their common views, or in the general diſpoſitions of their children, might aſſociate, place the tutor in a ſituation to receive the pupils at hours occupied at home; to accompany them in ſcientific or playful excurſions; to lead them into literature; and to prevent the interruption of

their

their purſuits, by the engagements of the parents.

This is the kind of ſchool to which I have referred; and which alone I think juſtifiable; — while parents can attend to their children, and are deſirous of preſerving their affections.

It is in direct oppoſition to the opinion of Rouſſeau, who ſeparates Emile from the the world, as a contagious region; attaches him to his governor; draws around them an enchanted circle; and ſends them, involved as the planets of Des Cartes, in a vortex, to perform their evolutions in the world. Such ideas are tolerable only on paper. All attempts of the kind, which have been numerous and at a high expence in my knowledge, have proved abortive; and all attending circumſtances concurred in their condemnation. It is difficult to render tolerable, ſocieties of men and children; they cannot furniſh the numerous advantages of mutual or ſimilar exertions, and the rapid interchange of ideas or offices is not perfectly comprehenſible by the parties.

It

It is ſaid, they reciprocally contend, exaſperate, or corrupt. I ſuſpect the opinion to be erroneous reſpecting early diſpoſitions or manners. I have obſerved them attentively; and do not recollect any thing like a vicious child, in the period to which theſe Lectures are confined. Little humors, caprices, or perverſities are obſervable; but far from being injurious, they might be improved into means of information or advantage. It is by the obliquities of the mind, as by the diſorders of the body, we arrive at the knowledge of its conſtitution. It is by things eccentric, irregular, and wrong in manners, we diſtinguiſh the principles of morals. Children ſhould be accuſtomed to the deviations of children, as introductory to an acquaintance with human manners; which would otherwiſe be unintelligible or pernicious.

Attempts to form occaſional ſocieties from families united by friendſhip, are made with ſo much caution and timidity, that I will not riſque an opinion of their ſucceſs.

The children of opulent families muſt be baniſhed into ſchools; or the wiſhes of their parents, be aided by ſuch methods and ſubſtitutes as I have deſcribed.

I have ſubmitted to your conſideration, the important arguments and facts ſupporting the ancient and modern methods. I call that method ancient, which Rouſſeau attempts to introduce; and that modern, which prevails in the preſent eſtabliſhments.

They are diſtinguiſhed by the order of the ſciences; the motives to attain them; and the actuating principles, of parents or tutors.

LECTURE

LECTURE XIII.

VIRTUES OF INFANCY.

TRUTH.

YOU may perceive, by the little progreſs I have made on the ſubject of Education, I am ſenſible of its difficulties. Though the preſent courſe of Lectures muſt ſoon be terminated, I have endeavored that your time and attention may not be miſemployed. I have not been able to collect and arrange facts to eſtabliſh the firſt principle of the plan I approve: 'that the 'relation of a child to the immediate ob-'jects of his ſenſes, ſhould be aſcertained 'before the powers of reflection be brought 'into exerciſe.'

To obtain uſeful knowledge on the ſubject, requires extent and variety of experi-

ence; accurate diſcernment of moral cauſes; a power of calculating their operations or influences; — application ſo intenſe, ſo diſintereſted,—that I never conſider it, without ſentiments participating of deſpondence. The man whoſe name ſuſtains the mathematic credit of Britain; the penetrating, indefatigable Newton, choſe a ſhorter and eaſier road to immortality, than he would have found in Education.

In the application of his favourite ſcience to philoſophy or aſtronomy, he thought himſelf at liberty to reſt diſcoveries on hypotheſes; and he adopted that hypotheſis to which the greater number of phenomena could be reconciled.

This mode of aſcertaining principles, though uſeful in Education, is not always admiſſible; ſyſtems cannot be adopted, becauſe mathematical calculations give them harmony or probability. — Fundamental errors in cuſtoms or eſtabliſhments may not be removed, until minds allied to the genius of Newton, controul or direct them.

It may have ſome effect preparatory to ſuch events, that humbler talents, feeling the difficulties they cannot remove, ſhould complain, and attempt to deſcribe them. By ſuch means, the current of general enquiry, or the influence of philoſophic ambition, may be uſefully directed.

It is alleged, the principles of moral philoſophy are vague or indefinite; and thoſe accuſtomed to the accuracy or palpability of mathematical and phyſical ſciences, cannot be induced to allow them attention. This deluſion is the offspring of ignorance or vanity. By a ſlight progreſs in the general path of ſcience, we diſcover the difference of natural and moral philoſophy is in their difficulties, not in the certainty or uncertainty of their principles. In natural ſciences, cauſes are aſſumed; or analyſes lead to ſuppoſitions. Experiments on air and phlogiſton, at this time faſhionable purſuits, are perfectly reconcilable to oppoſite or contradictory hypotheſes; and principles purely imaginary, diſtinguiſh the leaders of contending ſects: for no man has

defined either air or phlogiſton. But furniſhing matters of amuſement, and conferring only temporary eclat, the paſſions of conſiderable numbers cannot eaſily be engaged, as in moral philoſophy; and parties are harmleſs*.

The principles of virtue, to ſay the leaſt, are as certain as thoſe of natural philoſophy: but they do not appear ſo ſubſtantial, or manageable. Every farrier imagines he can diſtinguiſh and define the bones or muſcles of an animal; it muſt be an anatomiſt of abilities, who can trace the involutions, or judge of the conſtruction

* Xenophon repreſents Socrates as employing his life in inforcing this truth. It was the great object of his converſation to divert the attention of the Athenians from ſpeculations on principles, which may or may not actuate the univerſe, and to which the hypotheſes of naturaliſts had given riſe, to affairs which concern mankind. The former, he obſerves, occaſion diſputes, by producing ſects odious to each other, called atheiſts, deiſts, idolaters: the latter only are uſeful; for, if we could come at the truth, by what neceſſity things were made, we ſhould not be able to create ſuch things as air, water, fire, or the ſeaſons: whereas every truth in morals leads to happy purpoſes.

of

of the brain.—The ſame apparent certainty or peaceable confidence would take place in the moral, as in the natural world, if error were not injurious to public or private intereſt.

All queſtions in morals, will not admit the method of Sir Iſaac Newton, with ſimilar effect. Hypotheſes may be formed; and all imaginable appearances reconciled to them: but moral propoſitions or concluſions being intereſting to human happineſs, and thoſe of natural philoſophy or aſtronomy being often of no eſſential utility, the firſt only are brought to the ordeal of experience or practicability; the others remain in the order aſſigned by imagination.

You will perceive I take every oportunity afforded by the neceſſary diviſions of the ſubject, to acknowledge its difficulties. This acknowledgement is generally made; but as an apology for inattention, or to diſcourage attempts at improvement or innovation

My view is different. Difficulties in the limits of practicability, or admitting the formation and arrangement of principles, are the characters by which I eſtimate the importance or value of ſcience. The art of conſtituting and preſerving political ſocieties, is for this reaſon at the ſummit of all human acquiſitions. It is now annexed to birth, property, or other accidents: as the art of phyſic has been appropriated to ſucceſſions of ſeventh ſons. Theſe barbariſms muſt gradually give way to the progreſs of reaſon; and the misfortunes or miſeries of ſocieties will force them to execrate the empiriciſm which would perpetuate diſorders to profit by them; to baniſh thoſe declamatory ſophiſts who contend againſt the maxims of truth; to attend to the voice of philoſophy; and to adopt for their conſtruction and regulation, ſcientific or demonſtrative principles.

Who can direct his eye to ſuch events, without ſentiments of deſpondence, through the maſſes of confuſion; the licence of lawleſs

leſs privileges; the intrigues of ſelf-intereſt permitted in all imaginable directions; the combinations and factions, which conſtitute political ſocieties? Yet it is; it ever will be, the object of the wiſeſt and beſt minds to accelerate the period when the principles of reaſon or philoſophy will be applied to the conſtitution of political ſtates. Men who have an intereſt in errors and abuſes will diſcredit, perhaps perſecute them as viſionaries, or enemies to that public torpor and ignorant inſenſibility, they call peace. But truth and virtue; particularly thoſe of public importance, have attractions to certain minds which no conſiderations can balance; and political ſcience with all its difficulties or diſcouragements will ever be the ſubject of their enquiry, purſuit, and contemplation.

It may be a queſtion, not eaſily decided, whether the art of government or that of Education ſhould obtain the firſt rank, as of importance to happineſs; and requiring the exertions of conſummate abilities? However it be decided, we may be aſſured, no other

other art, ſcience, or purſuit, can be brought into the competition. While natural philoſophy, chemiſtry, mechanics, and the arts, lead to riches or fame, why ſhould a ſcience moſt important, moſt intereſting to the world, be nearly deſtitute of motives, to the induſtry or ambition of the beſt minds? If by accident, modes of improving machines; or means to ſave expence and labour in manufactures are diſcovered; if, in the habit of analyſis, new appearances or combinations of natural bodies are perceived; the road to riches is rendered eaſy, and fortunate names are enrolled among thoſe philoſophers, deemed an honor to humanity. I ſpeak of theſe things without the ſlighteſt ſentiment of regret: nay, with hopes that great or fortunate minds may claim the attention of the world to objects in which it is moſt intereſted. Natural ſciences are the handmaids only of the moral: if the invention of machines be a title to wealth; if aſcertaining the laws of attraction or gravitation; the various powers or uſes of numbers; the nature

ture of lightning, or the compoſition of air —if talents thus employed diſtinguiſh philoſophers;—the man who ſhall penetrate the moral world; diſcern its movements or influences, and ſcientifically regulate or direct them; who ſhall underſtand Education, and preſcribe rational proceſſes in attaining its objects, muſt be enrolled among the gods, if the higheſt benefactors of mankind are to be ſo called.

Rouſſeau has aimed at that honor, in the obſervations he made on children as moral beings.

But though his principles be generally reaſonable; though it be difficult to direct arguments againſt them; to the practice of the world they are abſtract, ineffective propoſitions: for it is an acknowledged fact;—ſometimes lamented, but never queſtioned— hat all children are liars.

If to apprehend juſtly and to ſpeak truly were not among the rudiments of knowledge and virtue; the condition of infancy or youth, degraded in public eſtimation and ſubjected to ſeverities or cruelties authorized

thorized by the opinion, ſhould deeply intereſt humanity.

Though I mean not to inſinuate I have been peculiarly exempted from error; I am pleaſed I cannot recollect the time, when that opinion did not appear unjuſt or pregnant with miſchief. That all means by which children can obtain their little purpoſes, are to them indifferent, is a fact probable from reaſon, and aſcertained by experience: but though all the children I have ſeen would have recourſe to falſehood, they never diſcovered preference in its favor, or that diſinclination to truth which might denominate them liars.

The general opinion has induced men to adopt harſh or cruel methods to eradicate, what they call, a natural vice. I think it will appear, even on their principles, that means more agreeable to reaſon and humanity would have better effects.

We may clear the ground on which our enquiries are to be made, and the following fact is the propoſition to be diſcuſſed, 'that all

'all children, whether from inclination or 'indifference, will ſpeak untruth; and that 'the beſt method of preventing a habit of 'the kind, is the firſt object of moral phi-'loſophy.'

In numerous attempts to aſcertain this principle, I thought it wonderful, the extenſive utility of collecting ſubjects of experiment, had not occurred to ſome beneficent friends of ſociety; that inſtitutions or aſſociations had not been formed to ſuperintend moral proceſſes, immediately intereſting to the happineſs of the world. The experience of an individual is ſo confined, that the facts he can collect, on a ſubject to which he may be devoted, can ſeldom be ſo numerous, as to leave a moral principle unqueſtionable, or to render it of extenſive utility. A ſociety of this kind might be formed, at a moderate expence to the members: and the benefit to their families, would probably be greater than they could obtain at any expence by proceſſes attempted at home. The manner of making experiments; and of obtaining ſubjects,

jects, may appear hereafter. I only hint to your conſideration, the comparative importance of ſuch an inſtitution with the moſt uſeful and reputable in natural philoſophy. Are the objects to be put in competition? Can it be imagined the method which ſucceeds in natural, will not have ſimilar effects in moral philoſophy? Or will it be ſaid, there are books which contain the maxims of moral duty, to which we may have recourſe?

There is not a book in the world, that will enable a father to cure his child of prevarication by reaſonable proceſſes. In phyſic, the nature of diſeaſe is aſcertained under various ſymptoms; and the remedies ſpecified: why not in morals? If a diſorder of the body will not obey a maxim; why ſhould that of the mind? If actual, difficult, or ſcientific proceſſes are to be obſerved in rectifying mental irregularities, why not aſcertain and multiply them by experiments on all imaginable circumſtances? Why not furniſh practical directions and maxims by the only means to obtain them

for

for the mitigation of human miſery, or the prevention of thoſe horrible, thoſe diabolical ſevereties, on helpleſs unoffending infancy, by which half the children that periſh, are murthered? With wiſhes at my heart of ſuch extent, the impulſes of which I could not conceal, I muſt perceive myſelf deſcending, as I have recourſe to a few private attempts on a ſubject of ſo much importance.

Urged by the general opinion, 'that all 'children prevaricate'—and perceiving obvious cauſes in the common mode of education, I was anxious for a remedy of general uſe. I had recourſe to Rouſſeau; and his obſervations being ingenious, agreeing in ſome reſpects with the trials I made, it may be proper to lay them before you.

'* We now enter on the moral world: 'falſehood and deceit ariſe with our ſenſe of 'mutual conventions and reciprocal duties. 'When we find ourſelves capable of doing 'what we ought not to do, we are prompted

* B. II. P. 154, 5, 6, and 7. E. Tr.

'to

'to conceal our having done what we ought 'not to have done. While intereſt induces 'us to promiſe, intereſt in ſome degree 'tempts us to violate that promiſe: all 'the difficulty is to do it with impunity. 'The reſource is natural; we endeavor to 'hide our actions, and to deceive by our 'words. Not being able to prevent vice, 'we are already in a ſituation to puniſh it: 'hence ariſe the miſeries of human life; 'they take root in our errors.

'I have already ſaid enough to make the 'reader underſtand I would never have 'puniſhments inflicted on children as pu-'niſhments; but they ſhould be made to 'follow as the natural conſequences of their 'miſdeeds. On this account, you ſhould 'never declaim againſt lying; nor puniſh 'them directly for telling untruths; but 'you ſhould ſo manage it, that they ſhould 'feel the ill effects of falſehood, by not be-'ing believed when ſpeaking truth, and by 'being accuſed of facts they are innocent 'of, notwithſtanding all their aſſeverations.

'—But

'—But we ſhall give an explanation of 'what may be called lying in children.'

'Falſehoods are of two kinds: one, re-'lating to matters of fact, and reſpecting 'the time paſt; the other relating to mat-'ters of right, and reſpecting the future. 'The firſt takes place, when we deny hav-'ing done what we actually have done, or 'affirm our having done what we have not 'done; in general when we ſpeak know-'ingly againſt the truth of things. The 'latter takes place when we promiſe what 'we have no deſign to perform; and in 'general, when we declare our intention to 'be contrary to what it is in reality. Theſe 'two kinds of falſehood may ſometimes be 'joined; but I conſider them here by what 'is peculiar to each of them.'

'An helpleſs being, ſenſible it ſtands in 'need of the aſſiſtance of others, and con-'ſtantly experiencing their benevolence, 'can have no intereſt in deceiving them: 'on the contrary, it is very evidently his 'intereſt, that they ſhould ſee things as 'they really are, leſt, being deceived, it

'ſhould turn out to his prejudice. Hence 'it is clear, that it is not natural for chil-'dren to deceive in matters of fact. But it 'is the law of obedience, to which they 'are ſubjected, that produces the neceſſity 'of prevarication: becauſe obedience being, 'in itſelf painful, children diſpenſe with it, 'in private, as much as poſſible; and their 'preſent intereſt in avoiding puniſhment 'and reproach, is much more powerful 'than the future ariſing from telling 'truth. When a child is educated, agree-'ably to the natural principles of liberty, 'why ſhould he deceive you in his words, 'or hide his actions from you? As you 'never reprehend or puniſh him, never 'require any thing of him; why ſhould he 'not make you privy to his actions, as well 'as of any of his little companions? Whence 'ſhould he apprehend more danger on one 'ſide than the other?

'It is ſtill leſs natural for children to de-'ceive in matters of right; as all promiſes 'to do any thing, or to abſtain from it 'are deeds of convention, which are not

included

'included in a ſtate of nature, but dero-
'gate from its freedoms.

'A child, not knowing what he is about,
'in making engagements, cannot be ſaid
'to prevaricate or deceive in ſo doing. It
'is not ſo, however, in refuſing to fulfil
'them; for he may remember very well
'the promiſe he had made; but he does
'not ſee the importance of keeping it.
'Having little or no abilities to judge of
'the future, he cannot foreſee the conſe-
'quences of things; and though he ſhould
'break his engagements, he does nothing
'inconſiſtent with the underſtanding of his
'years.

'Hence it follows, that deceit and lying
'in children muſt all be attributed to their
'maſters; and that by endeavouring to
'teach them truth, they only inſtruct them
'in falſehood. In our great haſte to regu-
'late, to govern, and to inſtruct them, we
'find not ſufficient means to effect our
'deſigns: we endeavor, therefore, to lay
'ſtronger hold of their minds, by maxims
'without foundation, and precepts without

'reaſon; while we had rather they ſhould
'learn our leſſons and be deceitful, than
'remain ignorant, and be ſincere. As to
'myſelf, who give my pupil only practical
'leſſons, and had rather ſee him good than
'learned, I never require him to know even
'the truth, leſt he ſhould diſguiſe it; and
'never exact any promiſe of him, leſt he
'ſhould be tempted to break it.'

Theſe paſſages are replete with important truths; but they are like minerals in the earth; and require particular knowledge or addreſs to render them generally uſeful. The limits within which I have confined my obſervations, will not permit me at this time to delineate the methods of reducing to practice important principles of the ſubject. Beſides—wiſhing to give them every advantage—I would arrange the examples, and render them the ſubject of a Lecture.

LECTURE XIV.

TRUTH.

Γλυκυ ἡ Αληθια.

ROUSSEAU has divided the life of man into periods; and he is warranted by nature. But he adopted an error, common to those who form systems on general observations, that of supposing nature accurate, in divisions, according to our ideas of accuracy.

The seasons of life, like those of the year, have general characters; but they are not separated by distinct or perceptible lines. In infancy, which he would devote to the growth of the animal, or to the impressions of external objects; morality is excluded, by an express and imperious command to defer consideration, reflection, or the use of reason to another period. But in examples derived from observation or experience, he

obeys nature in oppoſition to his maxim; for he gives leſſons on truth and juſtice in infancy.

It may be ſaid, he is guilty of the error he reproves in others; anticipating the natural and practicable proceſſes of the mind. Nature does not accurately define the boundaries of youth, manhood, or age; and the qualities or virtues which may diſtinguiſh, are not confined to them. Their appearance indeed is faint and imperfect in thoſe ſeaſons to which they are not particularly appropriated. Thus, in childhood, though intellectual operations take place which affect the firſt principles, and habits of virtue; their influence or effects are ſo inconſiderable, ſo delicately graduated, as to require a hand more gentle than that of Rouſſeau, to direct without deſtroying them.

I have conceived an opinion of the talents and intentions of the ſociety, which will not permit me to apologize for detaining it, at the firſt and almoſt imperceptible ſprings of knowledge and virtue. The duties of human

human life are held up by our conſtitutions in their full forms; and ſplendid diſſertations on them might be captivating. But I perceive myſelf paſſing the age of declamation. I can recollect the time, when the Nile laying kingdoms under water would have been the theme of my ſong. I now wiſh to retire to its ſources; or to aſcertain the cauſes of a ſpectacle ſo magnificent, and ſo uſeful.

If any conſiderable entertainment, or any important inſtruction remain after the efforts of able writers in the regions of morality, it is probably here; in the firſt meaſures or proceſſes of Education. And I am inclined to think, if any moral effect be produced by public Lectures, on minds fully formed or fixed in opinions and habits; it muſt be by indirectly adviſing them, in leſſons for the benefit of children. Socrates is repreſented by Plato, as taking an oppoſite direction. The virtues are firſt delineated in large ſocieties; then reduced to the ſcale of private practice. Large

objects are eaſily perceived, and errors reſpecting them cannot eſcape notice.

That method has its advantages, of which Plato has availed himſelf with eloquence and addreſs. But the method, being that of Plato, is a reaſon I ſhould avoid it; and refer the ſociety to his republic. My inclination; and the purſuits of ſome years, have led me into another path; obſcure, perplexing, almoſt untrodden by modern enquirers; but abounding with circumſtances and facts important to domeſtic happineſs.

In the courſe of Lectures, now drawing to a concluſion, you muſt have perceived my intention to move from a point directly oppoſite to that of Plato; to conſider the materials of knowledge and virtue in detail; or to enter the province of moral philoſophy through that of Education.

Though the operations of nature in the conſtitutions of children are firſt directed to the formation of their bodies; and their firſt capacities are calculated for the ſpecies

of

of knowledge already deſcribed: the moral virtues being the inſtruments of human happineſs, their rudiments are diſcernible at early periods.

Several arrangements of the virtues have been made by ethic writers; ſometimes impelled by fancy; ſometimes by eſtimates of comparative importance.

In theſe Lectures, we are confined to the order invariably preſcribed by nature.

The firſt information of children, being impreſſions; their firſt actions notices of impreſſions; the earlieſt efforts towards virtue or vice are in the uſe of theſe notices: for it is not true, that the right or wrong uſe of ſuch notices commence with that of words.

Children make conſiderable progreſs in falſehood before they learn the uſe of words. An ignorant or careleſs nurſe, not diſtinguiſhing the different tones of pain and hunger, will teach a child to deceive on thoſe ſenſations in the firſt month: under ſome tuition, the progreſs of artifice previous

previous to the uſe of language, is a ſubject of curious and important attention.

Parents, who are only occaſional viſitors of their offspring, are aſtoniſhed the firſt uſe of ſpeech is to deceive. They aſcribe it to an unfortunate perverſion in the nature of the children; or to any but the true reaſon, their criminal negligence. And conceiving an opinion ſo diſadvantageous or diſagreeable, it is not wonderful they apply puniſhments.

At this time, however, meaſures of ſeverity cannot be purſued to any conſiderable degree. The innocence of infancy diſarms the moſt deliberate inhumanity; and children, being incapable of bearing ſevere puniſhments, are reſpited from a ſpecies of diſcipline, which would extinguiſh the feeble ſparks of every thing good or excellent in the mind. I have never obſerved this clemency, without abhorence or contempt for parents who exulted in the prudence, which induced them to exerciſe it. They brought to my recollection the ſurgeons of the inquiſition, eſtimating the power

power of bearing torments, or directing the hand of the executioner in proportion to the ſtrength of the ſufferer. Children generally eſcape by this neceſſary forbearance. Their deceptions being on a ſmall number of objects, the moſt ignorant attendants render them ineffectual: and deceit becoming uſeleſs, it is always relinquiſhed.

In this manner, infants have eſcaped the firſt ſeverities of that barbarous diſcipline, which, in modern language, is called Education. Men of ardent fancies and ſenſible minds, have felt ſo powerfully the effect of early innocence or debility, that they have imagined bears or wolves diſarmed of their ferocity, and affording them kind aſſiſtance or affectionate offices.

I am aſhamed for humanity to ſay, I have often prevented parents from committing acts of cruelty; merely by the conſideration that the children might not be able to bear them.

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In delineating the conduct of families on this occaſion, I conſider myſelf, as brought to the ſpot where the moral paths of life firſt divide; and they divide, not gradually or inſenſibly; but in an abrupt or violent manner: for nothing can be more at variance than reaſon and force, humanity and cruelty: thoſe who enter them have therefore little chance of joining again.

It has been juſtly obſerved, a lively ſenſe of pleaſure, or abhorrence of pain, is perceptible in every atom of the human frame, the moment it comes into the world. This is compared to the firſt in the proportion of numbers, or in the meaſure of quantities. Every motion, every effort ſerves to diſcover or to confirm the fundamental principle, 'that ſatisfaction and permanent happi-'neſs are anexed to actions, tending to 'preſervation or utility: and pain to thoſe 'in a contrary direction.'

Among the numerous objects affecting us; we add; we ſubſtract; we multiply; we divide; we chuſe; we reject: until the buſineſs

buſineſs becomes complicated, and an error in the proceſs confounds us. In this caſe, our buſineſs is, not to indulge paroxyſms of rage towards ourſelves or others under ſimilar misfortunes; but to recur to the elementary ſcience; to trace the error in its principle.

Plato deſerved immortal fame for this ſingle ſentence, a fundamental maxim in the moral code of intelligent beings,

No man ſins willingly.

Crimes are errors in calculation, reſpecting real or important intereſts; which often miſlead the will; but never obtain its aſſent in oppoſition to thoſe intereſts. Rouſſeau is therefore warranted, in ſaying, 'children 'have no intereſt to deceive thoſe who pro-'vide for them; but have an intereſt they 'ſhould ſee things as they are.'

Rouſſeau, however, is wrong, in aſſigning it as a reaſon, that children ſhould not be guilty of falſehood. For the propoſition, not being innate, intuitive, or ſelf-evident; children

children muſt be taught by experimental proceſſes; and in proceſſes they are liable to error. His warm but commendable zeal againſt the arbitrary law of obedience, aſcribes evils which it does not produce. In all modes of treatment, children are liable to error both in facts, and efforts to judge of their intereſts. It is to be expected they ſhould ſay what is not true in the firſt uſe of language, as they ſtumble or fall in firſt attempts to walk.

When the little artifices of the nurſery are removed, by diſappointing their purpoſes; the reaſonable method of preventing falſehood, is to lead children into ſituations where they may be perpetually adjuſting their opening faculties to the objects around them.

It is ſaid by antient metaphyſicians, 'true 'and not true are in the ſimple apprehen-'ſions of things *.'

The firſt falſehoods I have obſerved in the uſe of language by children, have been owing

* Arist. Metaph. L. 9. C. 10.

ing to ideas of objects conveyed by words, not by examination. They are generally taught the names of things, either by having them pointed out in prints, or at a diſtance in nature, leſt by comparing the effects of ſeeing and feeling they ſhould ſoil their hands, or have ſpots on their frocks. Theſe imperfect or falſe ideas are produced by them when called for; their words and apprehenſions do not agree; and they are convicted of falſehoods, becauſe they have not been in ſituations to learn truth.

I was ſome years on terms of intimacy with a family, who were diſciplinarians in Education; and there are hardly any minds ſo inacceſſible to impreſſions, as thoſe devoted to forms. A fixed opinion actuated their ſyſtem, that ſome of the children were born with irreſiſtible diſpoſitions to falſehood; and others, with better principles.

In the uſe of general reaſoning, I endeavored in vain to point out the effects of abſolute authority on conſtitutions differently formed: for it was remarkable, the more

robuſt

robuſt or athletic were the leaſt faulty; the delicate, apprehenſive, or irritable, were all liars. I was ſo diſtreſſed by inſtances of what they called wholeſome ſeverity on feeble and amiable ſubjects, that my remonſtrances occaſionally interrupted our acquaintance. The condition of the children, haunted my recollection; and I determined to force conviction, by claiming a ſubject in order to exhibit a caſe. I fixed on the patient deemed incurable; and with the cordial conſent of the parents took him home. I left him ſeveral days at perfect liberty, in order to find the way into his mind: and I own, that hardly any thing in my life ſurprized me more than the numerous artifices with which it was guarded. He trembled at every look; and was apprehenſive of danger from every word. That increaſed a difficulty, at all times great; but a difficulty that muſt be removed—ariſing from the fear of authority or power. The mother was more attentive and patient in obſerving me, than the father; who at the end of a week was diſpoſed to ridicule philoſophical

losophical visions, and to fix the child in domestic discipline.

I have already observed the difficulties in Education are generally from parents; and in proportion to their pretensions to knowledge or skill. I must have relinquished the experiment, with the dishonor to which I often submitted; if I had not brought to the recollection of the mother the methods by which the deceptions of the nursery had been removed; that children sought immediate gratification or immediate relief; and if occurrences could be arranged to furnish proofs suited to their capacities, that truth led to those ends more effectually than falsehood, truth would certainly be preferred. Women are less disposed to severity than men, when their vindictive passions are not interested; the mother perceived, if the child were restored to that exercise of reason exhibited even by brutes; if I could induce him in a slight degree to compare the effects of words, as infants at the breast compare sounds, I should seize the clue which might lead out of my difficulties. Having an ally in

the dominions of the enemy; which, after the example of great generals, I make the firſt object, my principal apprehenſions were removed. By calling out his harmleſs inclinations, or accompanying him in amuſing employments, I gradually obtained his confidence: but the diſorder, inſtead of ſhewing a diſpoſition to give way, varied appearances. From a conſtant tendency to conceal inclinations; or to obtain objects by pretences; it became a diſpoſition to miſrepreſent things advantageouſly, to give me a good opinion of his attention or knowledge. It is an advantage to oblige the enemy to change ground: and I availed myſelf of it. I received his reports with confidence; the occaſions of which I had perhaps contrived. I took care he ſhould be impoſed upon in a manner, nearly ſimilar, but more vexatious. He perceived I had been put to trouble by miſrepreſentations; and underſtood by his own, the ſtate of my mind.—That was the moment of difficulty — if I had called him to account, or declaimed on lying, I ſhould have

have retarded; perhaps defeated the deſign.

By the aſſiſtance of a youth on whom I could depend, I proceeded to render our mutual deceptions more complicated. I perceived his impatience increaſing, and his angry paſſions roused; and I prepared to avail myſelf of the impending ſtorm. He had often, bitterly complained of inconveniencies or injuries from the falſehoods of the youth in my confidence; and he was referred to me, as moſt likely to give him advice. We had led him through as many vexations as are commonly inflicted on a noviciate in free-maſonry: but to form his judgment on the virtue and vice in queſtion, they had been all ſimilar to his impoſitions on me; hardly any miſery could have prevailed on him to apply for my aſſiſtance. My confidential youth, was directed to commit ſupernumerary and provoking offences; he flew to me with indignation, to obtain relief. I expreſſed doubts, that a youth of good underſtanding ſhould miſemploy himſelf on things ſo unprofitable

as falſehoods—but, if you are not miſtaken; 'it will be worth any pains we can take to 'convince him of the folly: and I am ſure, 'you will be delighted, to aſſiſt in removing 'a diſpoſition ſo unfortunate and inconve-'nient.' Thoſe were the firſt ſentences uttered on the ſubject; and our proceſs had been commenced two months. I left him, as thunder-ſtruck by the idea of the part he was to undertake; he was thoughtful the whole evening, and the next day it was evident that, for the firſt time, the operations of the mind had diſturbed his ſleep. He ſeemed ſo depreſſed or intimidated, that I was apprehenſive the impreſſions had been too ſtrongly made.

Mental diſorders require a ſpecies of penetration, which experience only can furniſh. All the trouble had been loſt, if I had not perceived in his countenance, an irreſolution which would probably have led him to falſehood; or made him recede from the charge, by pretending miſtake. I therefore entered into converſation, and treated him with more kindneſs than uſual.

His ſpirits brightened; and his courage returned: but when he ſaw, not the boy only, but the greater part of the family, enter the room; the tears ran down his cheeks, and he appeared in ſo much agony, that I thought it prudent to diſmiſs the aſſembly. He exclaimed in broken ſentences — 'I 'cannot bear myſelf — I am worſe than 'the boy — What ſhall I do?' I could hardly conceal my joy. But ſeeing his diſtreſs; and fearing for his health, which was very delicate, I ſoothed his grief; promiſed to ſhare it; and engaged to aſſiſt him effectually in obtaining relief. He was extremely affected by my kindneſs; for by that time he had diſcovered my ſecret. He complained of the head-ach, from want of ſleep; and he was put to bed.—He required attention for ſome time: but the mental diſorder never returned.

The limits aſſigned to the Lectures, oblige me ſometimes to leave the explanation of a principle, or the proof of a propoſition, incomplete.

I presume it will be perceived, even in relating parts of moral experiments, I have shewn the important difference between the processes of reason, and the discipline of authority.

LECTURE

LECTURE XV.

TRUTH.

AT the concluſion of the laſt Lecture, I called the proceſs related in it, part of an experiment; becauſe the youth required particular attention, to prevent ſeveral injuries which might ariſe from his ſituation. So great; ſo wonderful is the general ignorance on ſubjects of this nature, that in attempting to remove a diſpoſition to falſehood by any thing but chaſtiſement, I was involved in a multitude of inconveniencies. A kind of ſchiſm had taken place in the boy's family; for the father perſiſted in ridiculing expectations from meaſures he did not comprehend; and though by having the mother, I had three to one in my intereſt, I was ſubject to little interruptions or impertinencies, which the nature of my

attention and employment rendered provoking or offenſive. When I aſſure you, that with a large income I could hardly ever defray the expences of the method I had adopted, you will eaſily believe I was not embaraſſed or obſtructed by conſiderations leading immediately to my pecuniary intereſt. I had fixed it, as a maxim, from which I never ſwerved, that no rank or fortune ſhould force me into exceptions, which might deſtroy the general plan.

It is not difficult to adhere to general or important reſolutions; as it is not, to weather a ſtorm for which we are prepared: they are ſlight or unexpected guſts, which are moſt apt to diſconcert. As the neighborhood abounded in ſchools, its attention had been particularly directed to a perſon 'who 'did nothing like other people.'

It was known, that extraordinary meaſures had been taken with one of the pupils; and the goſſip rumor affecting to be perſuaded, if puniſhments were not publickly they muſt be privately adminiſtered; it was reported I had ſunk a dungeon beneath

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the houſe, where I inflicted chaſtiſements unobſerved.

It is in the recollection of ſeveral in this aſſembly, that perſons apparently diſintereſted and decent would have given in affidavits, they had heard the faint moans or cries of the youth, under the hidden ſeverities of the imaginary cavern.

I relate circumſtances of this nature, becauſe the effect they produced on my mind or conduct, may furniſh a leſſon as important as any I can offer to your conſideration. Perſons who conduct the education of youth, by the application of one invariable method to all capacities, are at leiſure to avail themſelves of the attentions ſo expedient and ſo profitable in all connections with little minds in elevated ſituations. A man attempting, as I did, to apply various and reaſonable methods, as a variety of occaſions ariſe, muſt have his attention fully occupied; and in reſpect to the common manœuvres of prudence, may be completely unguarded. The difficulty in ſituations of this kind is, to avoid the extremes of caution or indifference.

ference. Some occurrences in a profeſſion which, however honorable in other reſpects, is apt to convert a reſpect to forms into hypocriſy, had excited in me a diſguſt of all popular arts; and that diſguſt had produced the deſire (latent and imperceptible at the time to myſelf) to differ or be at variance with the majority of the public. This is a paſſion to which thoſe perſons are peculiarly liable, who think or act for themſelves; and whether they be engaged in the conduct of public inſtitutions, or in the management private families; the inconveniencies attending it are great and numerous. I attribute every conſiderable difficulty that has ſince occurred in the proſecution of my general deſign; and every obſtruction to its prevalence or reputation, to a haughty, imprudent determination, to which I have adhered, never to ſubmit to public or private explanations, when called for by rumor, calumny, or ſatire.

There are perſons in this ſociety, who conduct the Education of their families on principles unintelligible, and therefore offenſive

to their acquaintance; whoſe ſpirits, if I am not miſtaken, would not be tractable, under the officious injuries of ignorant impertinence. They may be warned, at my expence, not to increaſe the difficulties with which all excellent deſigns are executed, by being or by affecting to be inattentive to the errors of folly, or the machinations of prejudice.

It is happy the miniſters of ſcandal are not aware of the ſervices they render. They have been my only advertiſements; and I owe them, without obligation, the greater part of my uſeful or advantageous engagements. There is a diſpoſition in mankind to ſeek perſons, to whom any improbable enormities are imputed; as they ſeek dramas whoſe ſcenes are terrific and horrible.

The ſtory of the cavern brought me a great number of moral patients; and if a fatal event in my family had not intervened, I ſhould ſoon have had an hoſpital of incurables of great extent, which would either have afforded me conſiderable fame, or ſunk me into a condition more humiliating than

that

that of the moſt hopeleſs among the young perſons committed to my care. They who would produce extraordinary effects, on terms deemed extravagant, will in general be applied to by perſons under extraordinary difficulties: and if I had been permitted to continue two months longer in my ſituation, I ſhould have had twenty pupils; each of which had been long enough in a great ſchool to learn its vices; —but had preſerved his ignorance, or in ſome other reſpect diſappointed the views of his parents, in defiance of the ſevereſt diſcipline. I look back to that period, as a traveller to terrific precipices—the dangers of which he has eſcaped!

All the young men brought with them the infirmity, under conſideration; and I obſerved they were affected according to the rank and opulence of their families. I do not imagine rank and wealth act as phyſical cauſes; but parents are at a diſtance from their duties in proportion to their elevation; and children are more or leſs initiated in vices, by the company of ſervants, according

according to the degrees of that diſtance. This you will find a general truth; though not without honorable exceptions.

Having only two of my little companions whoſe information I could believe, on the ſlighteſt fact, I was in a diſcouraging minority in my own family. The plan purſued in their Education was not ſedentary; various little events continually occurred; and it required ſkill or patience to diſcern the truth in their relations of them.

The proceſs, which had given me a new ally in the youth, to whom I have alluded, had difficulties, of which no man can judge who has been accuſtomed to regulate moral diſpoſitions by violence. It is happy the occupations of children, which may be called neutral, are ſo numerous, that they give time to guide their virtues at pleaſure. If moral diſpoſitions were in them, as they are in men, intenſely or perpetually bent on their objects; no remedies would affect their vices, but thoſe uſually applied by public juſtice. Their moral qualities are only occaſionally exerted; and it is the po-

licy of Education to make the intervals of thoſe exertions as long poſſible; to render knowledge intereſting; and to cheriſh the virtues or ſuppreſs the vices in ſilence, or unobſerved,

Though I proceeded with caution; my determination to clear the houſe of falſehood did not eſcape obſervation. I guarded my converſation and engagements; which were minutely ſcrutinized. I aboliſhed cuſtoms, which on being explained, would have been harmleſs; but, in my circumſtances, by affording lodgments to the enemy, would add to my trouble. If at home, it was acknowledged to every perſon who called; and all anſwers at the door were given with ſcrupulous truth. For the ſervants were not cordially in my intereſt: any ground of ſuſpicion of my ſincerity would have been inſtantly and firmly occupied by the majority, who ſeemed determined to defeat my meaſures.

A ſituation of this kind will appear ludicrous to thoſe who treat moral embaraſſments, as Alexander did the Gordian Knot.

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If I had, for a moment, armed myſelf with a cane or a horſe whip, all thoughts of reſiſting or counteracting me would have ſubſided. But I profeſſed to inſtruct youth without puniſhments; and the leading boy, when any apprehenſions of diſpleaſure were expreſſed, always removed them, by ſaying, his father had aſſured him, whatever faults were committed, I had pledged my honor not to puniſh. It ſeemed to be the ſtudy of that boy, to try the extent of my patience; and I determined to make him a principal object. He was older than any of his companions by three years; he had tolerable abilities; and had ſpent the greater part of his time with a mother, who was well diſpoſed, but tinctured with the ſpecies of affectation denominated ſentimental. The boy copied the affectation, without poſſeſſing her good qualities: and the father believed, ſimilar appearances indicated ſimilar virtues. Theſe virtues; as you will ſee in the ſequel, were not eſſential to the character of a young man, in the opinion of the father. The youth had proceeded rapidly in the paths of knowledge,

ledge, where he had been directed; but the hypocriſy or falſehood, which he exerciſed on me in flattery, and the ſentimental points of feigned attachment, were inſulting or inſufferable.

The miſdemeanors of the family were ſubject to the cognizance of a court, formed by the children: in which I appeared ſometimes as a member; never as a judge.

I had tried the two rules preſcribed by Rouſſeau; to appear not to believe a liar, when he ſpoke truth; and to attend to all accuſations or charges of falſehood againſt a perſon addicted to the vice. But thoſe meaſures, beſides being exceptionable from inſincerity, produced effects ſo trifling, that I could have no hopes of ſucceeding by their means in convenient time. I determined to make falſehood the buſineſs of the court; and in ſuch a manner, as to relieve me of conſiderable trouble.

In the excurſions we made; or in the amuſements we purſued, we were often under the neceſſity of hiring a boy. I had promiſed to furniſh my companions with a ſer-

vant at their command. I reſolved he ſhould be the greateſt liar I could procure. There are in London and its neighborhood conſiderable numbers of compleat nurſeries of vice: they are ſupported by piety or virtue; and called hoſpitals or work-houſes. I applied at one of theſe manſions; and was immediately furniſhed with a little fellow full of deceit or diſhoneſty.

When I brought him home, I related the character given of the boy; and obſerved, if they could guard againſt the effects of his falſehood, he would be a proper ſervant. Though I have been aſſured, not one of them perceived my deſign; yet their ſudden embaraſſment had more of guilt than ignorance. I left them, to conſult on their reſolution: at my return, the magiſtrate of the week told me, they could have no hopes of correcting the boy of falſehood, unleſs ſome puniſhment were permitted.

I never interfered in decrees or judgments; but ſometimes had recourſe to collateral contrivances to heighten the impreſſions of

inconvenience in any of their ill effects.—I replied, they must use the means they thought effectual; and experience would enable them to rectify errors: that I must remind them—I submitted to all the laws in the formation of which I assisted—and as nothing like slavery could be admitted, it must be considered a fundamental rule in the family, that proceedings determined upon in the case of the boy, should be precedents in mine, or in that of the young gentlemen who might be so unfortunate as to offend. That produced profound silence; and I retired a second time. Their consultation was long: I imagine debates ran high, as supper waited for them. I was pleased with the circumstance, and should not have interrupted them till midnight. Their little faculties were enlisted, not in feigned disputation; but on a question they felt to be extremely interesting in their situation. I had rather have heard their debate, than the most celebrated contest of Greek or Roman eloquence: but it was impracticable. They came to sup-

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per without a deciſion; and the boy who had been lately cured of his diſpoſition to falſehood, appeared haraſſed or fatigued.

The next morning, the elder youth of the family had permiſſion to go into town; and when we returned from an exerciſe to which it had been appropriated, I found his father waiting for me. By his rank he was entitled to politeneſs; and the part he bore in our public councils required diſtinguiſhed wiſdom and virtue.

The following converſation at once terminated our connection and acquaintance.

FATHER.

I am aſtoniſhed you ſhould diſappoint the hopes I had lately conceived of my ſon, by a ſcrupulous ſeverity on trifles.

PRECEPTOR.

I will not affect ignorance of your meaning; but nothing ſhall make me ſwerve from my deſign.

FATHER.

Have you read Lord Cheſterfield?

PRECEPTOR.

Yes.

FATHER.

That is the morality of a gentleman?—On your plan, the youth would be a dupe in ſociety; and his impertinent ſcruples would not be borne in my family.

PRECEPTOR.

Then take him home immediately: for in a few months he may be intractable to the meaſures recommended by Lord Cheſterfield.

FATHER.

You will not attend to his learning, without haraſſing him on peccadillos in morals?

PRECEPTOR.

To be ſincere with you, I will not live in the ſame houſe with him, if he muſt be indulged in liberties with truth.

I ſaw, he refrained with difficulty from intemperate expreſſions; and he abruptly took his leave. Whether he found a preceptor of the ſchool of Lord Cheſterfield, I never enquired. But I imagine by his behaviour,

haviour, when chance brings me in his way, that he does not applaud his impetuoſity.

I was greatly relieved by the departure of the ſon. A ſentimental ſpecioufneſs in all his faults, baffled the cognizance of my little court; he could hardly have been convicted without interference; which I avoided, as much as poſſible.

The principal obſtacle to their deciſion being removed, the little judicature immediately reſolved, to take the boy allotted them, as their ſervant; and to correct him of the diſpoſition to falſehood by ſuch meaſures as they could contrive; ſtipulating only for my aſſiſtance or advice.

Every moraliſt will perceive I need not proceed in the narration. My views were accompliſhed, whether they ſucceeded or not in their operations on the boy. They were left to their inventions, under the authority of the law, 'With what meaſure 'ye mete, it ſhall be meaſured to you 'again.' — Many of the precautions and judgments would do credit to graver aſ-

ſemblies; many of them were abſurd or ridiculous: but the young gentlemen were intenſely occupied in the cure of lying; they therefore obtained more accurate ideas of its nature or inconveniencies than the uſual occurrences of life would afford, under the beſt management, in ſeveral years.

Puniſhments were firſt uſed; but as they either increaſe the evil, or extinguiſh it with barbarous cruelty; as the remedy is more injurious than the diſeaſe; it was not difficult to contrive, the effects of proceedings ſhould diſcover their error; in a manner not to be accompliſhed by previous argument or eloquence. I propoſed, we ſhould conſult the beſt writers; and brought in Xenophon's Inſtitutions of Cyrus, Plutarch's Morals, and the Treatiſes of Locke and Rouſſeau. You will obſerve, this is not a common method of reading with pupils. I hardly remember myſelf in a diſpoſition to purſue authors with the attention they diſcovered on the occaſion; and it anſwered ſeveral purpoſes.

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I led them through thoſe parts of Xenophon and Plutarch, which had reference to our buſineſs; and though the maxims or examples did not immediately apply to the proceedings on the boy; they made impreſſions of great importance to the enquirers whoſe benefit I indirectly purſued. Venerable or uſeful writers were advantageouſly introduced; and an inſtructive, captivating method of reading, eſtabliſhed.

We were more ſucceſsful in modern writers; and my companions thought it a happy circumſtance: for puniſhments being diſcontinued, the boy's conduct became intolerable. The following maxims of Rouſſeau, they put in practice in a great variety of methods; ſome ingenious, ſome ridiculous. 1. Never to believe the boy, whatever he averred: and to oblige him to the moſt vexatious or fatiguing modes of proving every fact. 2. They admitted all accuſations againſt him, probable or improbable from the family or the tradeſmen with which we were connected; and

to the honor of humanity, it muſt be ſaid, they were charmed with the principle they adopted, 'That it is not the intereſt of 'children to deceive their friends.'—It was the point, to which I wiſhed to bring them: when they had formed a few contrivances to ſhew him, it was his intereſt not to deceive, and had tolerably ſucceeded, I diſmiſſed the boy, and furniſhed them with a better ſervant.

It cannot be neceſſary to inform you, all theſe proceedings were directed to one object; that of rendering children the inſtruments of their own correction or improvement, while they appeared to be occupied on the faults of others. Perſons matured or hardened in vices may puniſh in others the crimes of which they are guilty. I have never ſeen; nor do I believe there exiſts a child who would reſiſt this method of reforming him, if patiently or judiciouſly applied.

I had no further trouble, on intended deceptions or miſchievous falſehoods. But, as truth ſeemed to be incroached upon, among

among friends they esteemed, by politeness, prudence, convenience, and other qualities of importance; our enquiries or lessons on the subject were occasionally continued; and the result of them will form another Lecture.

LECTURE

LECTURE XVI.

TRUTH.

AMONG the inſtitutions of antiquity which have a reference to Education, hardly any have ſo much intereſted my curioſity, as thoſe denominated Pythagorean. By the ſpirit of enthuſiaſm incident to periods of virtuous ſimplicity, important truths appear in poetic perſonifications and mythologic allegories. Hence the obſcurity in which the philoſophy of Pythagoras is involved: hence the violence to our faculty of believing by appearances of inconſiſtency or contradiction in the general ideas tranſmitted to us of his ſyſtem. Our own follies or abſurdities become reconcileable to ſcientific or philoſophical pretenſions, by the knowledge of connecting circumſtances: where theſe circumſtances are wanting, propoſitions as well

well as cuſtoms may be deprived of the advantages which render them either probable, or juſtifiable.

The fables of his miraculous birth; the ſymptoms of divine origin diſcovered in his early youth; the beauty of his form and countenance; his command over nature in the performance of miracles—are common to his hiſtory, with that of other celebrated inſtructors of mankind: and there are perſons at this time who profeſs to believe them. To others they are indications of addreſs, abilities, or good fortune; they intereſt curioſity; or induce an attentive examination.

The ſchools of the Pythagoreans are the only inſtitutions of conſiderable repute on record, in which youth were profeſſedly prepared for the offices of political and civil life; the object being to govern communities by philoſophy. Though many of their maxims or cuſtoms were calculated for cloiſters, they muſt have been connected with meaſures which gradually mingled their pupils with the people they were to govern;

govern; unleſs the hypotheſis be founded, that they meant to form a ſpecies of hierarchy, of which all eccleſiaſtical governments are copies.

It is certain, however, many of their cuſtoms reſpecting youth had the higheſt merit. Their ſchools were, probably, diſtributed through the diſtricts they influenced or governed, in ſuch a manner as to preſerve frequent communications with the families of their pupils; for they adjudged it an act of inexcuſable cruelty, to take children from their parents, even for the purpoſes of Education. The order in which they enjoined the ſciences to be taught, is that which has been ſince developed with great ſplendor by Lord Bacon, and with great eloquence by Rouſſeau. They began with the objects they called ſenſibles: their pupils were proficients in arithmetic and mathematics, before they were introduced to intelligibles, or thoſe objects on which the intellect alone is employed. But the maxims, to which the ſubject under conſideration has often fixed my attention, are

thoſe

thoſe enjoining ſilence on pupils or novici-ates, and directing them to be perpetually employed.—Theſe may be preſcribed, as general preventives of the common infirmity of children reſpecting truth.

In attempts to remove a diſpoſition to falſehood, I do not recollect a difficulty ſo general, as a ſpecies of garrulity incident to certain periods.

Rouſſeau, with his uſual aſperity on tu-tors, aſcribes it to their artful or intereſted views. But Xenophon* points out the cauſe; and aſcertains its period, with more judg-ment and more liberal attention to the operations of the human powers.

'Cyrus was, perhaps, a little too talk-'ative: but that he had partly from Edu-'cation; his tutor obliging him to give 'a reaſon for every thing he did, and to 'attend to the reaſons of others when 'he was to give his opinion. Beſides 'his deſire of knowledge being lively and 'impetuous, he was always aſking queſtions

* Cyropædia, B. 1. P. 21 and 22.

'of

'of thoſe about him; and his apprehenſions 'being quick or ready, he inſtantly made 'his anſwers when queſtions were put to 'him by others. From all theſe things he 'acquired a habit of talking. As in the 'perſons of ſome youth who have ſhot up 'ſuddenly, there appears ſomething child-'iſh; ſo in Cyrus, it was not an impudence 'that appeared through that talkativeneſs, 'but ſimplicity or good nature.

'As years added to his growth, and he 'approached the limits of youth, he uſed 'fewer words and in a ſofter voice. He had 'that kind of modeſty which made him 'bluſh when he came into company of per-'ſons older or better informed than him-'ſelf. That playful pertneſs, which made 'him bluntly accoſt every body, left him; 'he became more ſoft or gentle; and his 'converſation was extremely agreeable.'

This diſpoſition is made uſe of by thoſe who conduct the Education of children, to impoſe on parents; nay, parents often employ it as the inſtrument of their vanity to impoſe on the public—but it is produced by

by the operation of new or pleaſing impreſſions on the lively ſenſibility of an early period, and the encouragement generally given to the firſt efforts of children to communicate their ideas, or to ſeek information. The operations of theſe cauſes are unavoidable; and it is not the buſineſs of a philoſopher to render their conſequences ſubjects of ſatire. Rouſſeau may be excuſed, however, in the proſecution of a deſign, which often embaraſſed or ſunk his abilities; if he occaſionally relieved them by ſporting with the follies or abſurdities of parents and preceptors.

All lively children are talkative; and talkative children are peculiarly liable to the misfortune under conſideration. Their communications being encouraged, perhaps applauded, they are tempted to exaggerate or to multiply circumſtances. Indeed, parents who are deemed good, often ruin their children, by treating them as the appendages of vanity, or the occaſional inſtruments of amuſement. Rouſſeau's animadverſions on the expenſive oſtentation with

which

which children are rendered actors or empirics for life, are juſt and well directed; but a diſpoſition no leſs injurious in parents has eſcaped him, that of treating them as the objects of occaſional gratification or amuſement. During the hours of ſerious purſuits, either in virtue or vice, they are not thought of; but they furniſh interludes to general occupations; and in the performance of them acquire the inſufferable garrulity or impertinence, for which fondled children are ſo remarkable.

I found it extremely difficult to apply a remedy to that diſpoſition, or to the falſehoods it produced. It was directed to pleaſe or divert; and the motive, united to the captivating ſimplicity or innocence of youth, often ſeduced me to indulge it, or made me reluctant in meaſures for its regulation.

I have been aſtoniſhed at the inſignificance or deſpondence into which children would ſink, if ſuddenly induced to perceive, they no longer furniſhed the paſtime of the family, or drew its attention to their accompliſhments and tales. It was neceſſary to

let

let them down gradually, in order to preſerve their good opinion, without which no moral effect of an extenſive and permanent nature can be produced. The miſrepreſentations they had been guilty of, were occaſionally brought to their recollection; and other children in their hearing related ſimilar facts in a different manner. If one of them practiſed any of the little arts of impoſition on me, it was repeated on himſelf under my direction, and in my preſence; but with perfect patience or good humour. It was underſtood, while I wiſhed not to be impoſed upon, I was inclined to his confidence and friendſhip.

In this manner I have ſeen ſome ſpoiled children reſtored. But I own, I have not ſucceeded with others. I could not commit them to my domeſtic judicature; not being competent to the neceſſary proceedings in ſuch caſes. The children in general drooped, on feeling their inſignificance and diſappointment; the parents were ſeldom ſenſible of their faults, or ſincere in the deſire of removing them; the alteration in

their ſpirits or appearance was attributed to any thing but the real cauſe; and they were generally and willingly returned. I think it neceſſary, however, to warn parents of the error; as it has numerous and pernicious conſequences.

Prattling coaxing children, who furniſh the paſtime of fond, but thoughtleſs or injudicious families, are generally addicted to plauſible deceit and delicate falſehood through life. In England ſuch qualities are uſeful only for poets or dramatic performers; characters, however amuſing, not important to the intereſts of ſociety.

Under deſpotic governments they may enter into that ſpecies of gallantry or politeneſs, which is found, or ſaid to be convenient in the intercourſes of ſociety. Indeed, the only man who attempted to juſtify inſincerity in his family, and reſiſted my advice or proceedings on, what he called, principle, aſſigned as a reaſon, that by rendering my pupils ſincere, they would become unpolite and diſobliging.

The

The proceſs related in the laſt Lecture having brought me into numerous difficulties on the ſubject of politeneſs, I ſhall take up the narrative; out of which the obſervations, I have to offer, will ariſe.

The communications of my family, and thoſe who were intereſted in it, were contrived to be frequent and intimate, in order to obtain from the inſtitution ſome of the advantages of domeſtic Education.

The proceedings on falſehood were felt at the utmoſt limits of our connections. The zeal of converts is warm or officious. In order to accompliſh my purpoſe, I had been obliged to render the attention to truth in all the family, ſo exact and ſcrupulous, that the children on their viſits at home were embaraſſed: for every thing appeared deceitful or falſe in characters and manners they were taught to reſpect. Viſitors of mere ceremony; perſons, on ſome accounts, troubleſome or diſagreeable, were received on ſimilar terms, and with the profeſſions uſed to the moſt eſteemed or ex-

cellent friends. In the intercourſes of civility, or the ſlight meſſages of politeneſs, falſehood ſeemed to be an ingredient of abſolute neceſſity. Circumſtances of that kind were perplexing to young perſons who had been at ſome trouble to aſcertain the importance or utility of truth; and on mingling with their families, they ſometimes reſiſted thoſe cuſtoms, in a manner exciting aſtoniſhment or indignation. On receiving the complaints poured on me in conſequence of the reſiſtance, I felt ſome deſpondence at the indefinite extent of the ſlighteſt evil I might attempt to remove: and I do not wonder men of lively or ſuperficial minds, compare a reformer to Don Quixote aſſaulting wind-mills.

I had a youth in the family ten years of age; heir to an earldom, and a fortune ſuitable to its dignity. The hopes of numerous and noble relations being centered in him, he had, with difficulty ſurvived the attentions thought important to his preſervation. He had a maſter for every thing ſuppoſed to be uſeful; his diet was under the

the direction of a phyſician, who regulated, with an exactneſs which captivated the family, all the appearances or functions of his conſtitution. A relation whoſe talents were held in high eſteem, had often remonſtrated on theſe proceedings; and adviſed ſending him to me. The plan rendered my houſe an appendage to the families intereſted in it; and parents engaged in offices, or in diſſipation, had opportunities of ſeeing their children, almoſt as frequently as at home. That circumſtance alone prevailed. His growth had been ſtinted; his complexion was pale, delicate, or feminine; but his whole form had a regularity, and his manner was ſo guarded or meaſured, that he had the appearance of a man in miniature. The volubility of his tongue; the readineſs of his repartee; and his knowledge of the laws of decorum,—ſurprized my little family into temporary admiration: and they felt a diſpoſition to render him as much an idol as he had been at home. His favorite theme was royalty, or the diſtinctions which had been given him by royal

perſonages. That being a ſingle line above the ſphere of the other children, had the effect of intelligence from unknown regions; and he was attended to, a few days, with ſatisfaction and delight. I foreſaw his approaching fate in the houſe; and provided his refuge in myſelf.

Though little acquainted with phyſic, or inclined to have recourſe to it, I have avoided the extreme of indiſcriminate ſatire or abuſe of the profeſſion. It was not without anxious and diſtreſſing apprehenſion I put him at once on the diet of the family, and ſubſtituted fruits for the drugs which had been ſent for him. The effect on his health was the moſt ſudden and remarkable I have ever ſeen; a complaint which, it was imagined, would haraſs him through life, was removed; the boy was charmed with the change; and much diſpoſed to attach himſelf to me as the author.

He had been with us but a ſhort time, when the royal tales being exhauſted, he was obliged to exerciſe his volubility on incidents, of which his companions were judges; and

and their diſlike and averſion, were as prompt or violent as their admiration. Though they had dropped all thoughts of corporal puniſhment in the regulations of the houſe, apparently under their direction; the violations of truth were ſo numerous in the profuſe narratives or complimentary profeſſions of their new aſſociate, that on the motion of a military youth, of whom I may have occaſion to ſpeak hereafter, it was determined, that for every falſehood in his converſation, he ſhould be voted to Coventry, i. e. not ſpoken to by any of the family, for a limited time.

He had been in a ſtate of reſtraint, by exceſſive anxiety or miſtaken kindneſs from the moment of his birth. He had never till the time, now alluded to, experienced diſpleaſure or contempt. And if I had ſuffered him to pay his uſual viſit at home, under the firſt impreſſions of the humiliating indignity, I ſhould not have ſeen him again. I offered myſelf as his friend; ſubject as he knew me to be, to the determinations of the tribunal; and I convinced him

it was neceſſary to remove the diſhonor, before he could enjoy the ſatisfaction of going to his family. I accompanied him to make his excuſe; and on the way, we conſidered every circumſtance that could account favorably for his offences, or give me room to appeal for a reconſideration of the judgment, or law. I had the ſatisfaction to perceive that, on being aſſiſted kindly to recollect, what he had ſaid, his inability to defend or excuſe it if permitted, and the neceſſity he ſhould be under of giving ſome opinion in the caſes of others in ſimilar ſituations; he gradually relented and acquieſced in the puniſhment, which was inflicted with the utmoſt exactneſs.

The law, not being ſuggeſted or thought of by me, I may be permitted to applaud, as ſuited to the infantine infirmity of pert or deceitful talkativeneſs: and that was not the only occaſion wherein I thought legiſlative aſſemblies of great fame for policy or eloquence, might have benefited by attending to the firſt efforts of good ſenſe and integrity in the conduct of children.

The

The haughty pride of the noble offender had received a wound ſo deep, that nothing leſs than my attention could have prevented an averſion which would have embaraſſed us; as much as the falacious garrulity or inſincere politeneſs we intended to remove. He meant no ill; and great pains had been taken to furniſh him with the artifices for which he ſuffered. It had been the cuſtom of the family, not only to be amuſed with the follies of his fancy and volubility of his tongue, but to produce him on all poſſible occaſions to obtain the admiration or applauſe of company. He was to me an object of compaſſion, when condemned to mortifying puniſhments, for a talent by which he had been accuſtomed to diffuſe rapturous or extravagant delight. I deeply and ſincerely partook in his ſhame, and uſed various means to excite or animate a reſolution, to guard his future converſation or profeſſions.

When the injunction of ſilence was taken off, all his companions received him with cordiality; and perfect harmony would imme-

immediately have taken place, if he had not harboured, unperceived by me, ſtrong reſentment againſt the military youth who had propoſed the law on his offence. But as it had no conſequences, not eaſily removed, it may be paſſed. So ductile was the natural diſpoſition of the boy; and ſo obvious the advantages to be taken of the high or extravagant paſſions with which his mind was bloated, that he ſoon aſſimilated with the family, and adopted with ſatisfaction its morals and exerciſes.

On a requiſition from home he attended an entertainment of great ſplendor: and his parents having no idea of Education, not implied in the means of heightening the accompliſhments wit h which he had been furniſhed; you may imagine, but I cannot deſcribe, the afflicted aſtoniſhment and deſponding anguiſh, with which they contemplated their "ruined" child.

The mother ſpent the night without cloſing her eyes; and the relation who had adviſed the change in the mode of his education, was ſent for in the utmoſt haſte.

When

When he entered the room, almoſt out of his wits from apprehenſion, he found the family aſſiſted in melancholy deliberation by an eccleſiaſtical dignitary, a general officer, and two elderly, but ſingle ladies. The mother, with tears, pointed to her child as a deſolated ruined object; and contraſted, in animated language, his former manners, drawing circles around him, or captivating ſplendid aſſemblies,—with his ſilent, ſtupid conduct: and ſhe did not ſcruple to inſinuate, that ſecret ſeverities had been practiſed to break his ſpirit and enſure, his ſilence. The countenance of the youth fluſhed with reſentment at the injuſtice; and he bluntly, but decently contradicted his mother; he declared his treatment to be kind and affectionate; and expreſſed a deſire to return. While the aſſembly ſeemed aſtoniſhed, as at the effect of enchantment, the gentleman ſatisfied that proper meaſures had been taken with his relation; deſired he might conſider their allegations, and accompany him to me.

But

But the whole family had decided, that the effects of his former education had been obliterated, and the child would become a blunt insufferable brute.

The society will perceive the situation into which the friend of the family was reduced. He assured them to no purpose, that the gentle and amiable virtues were comprehended in my design; but that I wished to found them on probity or sincerity. The proceeding was incomprehensible; and the boy returned, merely because it was his desire to return.

The case before us is one of a great number which distressed me, from the difficulty of reconciling truth and politeness: but the plan of the Lectures; and my desire to avoid offence, will not admit of many narratives on similar subjects. I must therefore confine myself to those general observations, which I think of great importance in this part of Education.

I do not recollect any accomplishment so little understood in England as politeness.

Lord

Lord Cheſterfield, on account of his rank or opportunities of knowledge, may be thought a writer of authority. But Lord Cheſterfield was not a philoſopher. His Lordſhip would deſcribe the manners which ſucceed; but he had not knowledge of human nature to produce thoſe manners in his own pupil. Every paſſion has a key, which a real philoſopher can touch; but a poet or an orator can only deſcribe its effect. So ſuperficial are the obſervations of the noble writer, that he does not appear to have comprehended the moſt obvious operations of this intereſting accompliſhment. Politeneſs is the art of preſenting virtue or ſhading vice to the utmoſt advantage; and in the intercourſes of ſociety, it is that of perſuading others we entertain the moſt affectionate ſentiments of their good qualities, or are blind to their faults. This general definition will be acknowledged through the world. But it is ſuſceptible of modifications from forms of government and manners, which eſcaped the notice of a noble-

man

man, who had been at once a ſtateſman and a man of faſhion.—For inſtance, the government of France is rather arbitrary—every thing therefore bends before rank or power. Its manners were originally formed by the cuſtoms of chivalry; it is therefore gallant, or profuſe in its attentions to ladies. It has been for ages, the reſort of Europe; the people are therefore eaſy of acceſs, or forward in the firſt civilities of acquaintance. Theſe are the ingredients, which being adjuſted with taſte to the general definition above given, form the character of a polite Frenchman.

How can theſe national peculiarities be ingrafted on the ſame diſpoſition in England? An Engliſhman claims political independence; he therefore does not bend to rank or wealth. He inhabits an iſland, which has been often viſited inimically; he is therefore reluctant in his reception of ſtrangers. The cuſtoms of chivalry were never of high or laſting authority; the attentions to women are therefore moderate, or they

are

are tinged with an appearance of probity in bondage and independence in ſlavery, which conſtitute their charm.

He who adviſes an Engliſhman to go abroad to learn politeneſs, does not underſtand its nature. I have ſeen thouſands who have imitated French manners with great ſucceſs; but not one of them a polite Engliſhman. An Engliſhman who preſerves his national qualities of haughty independence; jealouſy of ſtrangers; and imagined ſuperiority to women: and is forced, or affects to be forced, to ſacrifice them to love, friendſhip, or hoſpitality,—is in the language of the ladies a much more dangerous man; more likely to obtain his purpoſes, whether good or evil; than any character which can be formed on foreign models.—I do not mean this diſtinction as a compliment to my country; for I conſider the preſent paſſion in France to imitate the independent freedom of Engliſhmen as perfectly ridiculous. There are cauſes in the peculiarities of governments, or of eſtabliſhed

bliſhed cuſtoms which will prevent manners from being at the command of faſhion.

The ſociety, however, will perceive, that with my ideas of politeneſs, it was neceſſary I ſhould be firſt attentive to the principles and habits of TRUTH.

END OF THE FIRST VOLUME.